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ART. I.—*Hosea. Translated from the Hebrew; with Notes, explanatory and critical. By Samuel Lord Bishop of Rochester. 8vo. 1l. 1s. Robson. 1801.*

THE right reverend prelate perseveres in his elucidation of Hebrew literature; and the work before us is made the ground of a dedication to the king, from which we shall extract the following extraordinary paragraph.

‘ If the execution of the work might be supposed to be at all answerable to the dignity and moment of the sacred argument; and, as far as may be attainable in a translation, to the force and sublimity of the style in the original; the present might seem not too mean to be brought before a monarch, who has lived a bright example of piety, in times when piety has been generally laughed to scorn; and will be recorded in the truth-telling page of history, as the patron of the sciences and the arts, and, under God, the powerful protector of the rights of civil government and of the Christian church (institutions in their origin equally divine), in an age when a general spirit of anarchy and atheism threatened to re-barbarise the life of fallen man, by the subversion of all social order, by obliterating the natural distinctions of right and wrong, by the studied mis-use and perversion of all learning and philosophy, and by the total extinction of all religion.’ P. iii.

St. Jerome pleaded in extenuation of his defective style, that, instead of studying the periods of Demosthenes or Cicero, he was immersed in researches which were a fatal bar to the embellishments possessed by pagan orators; and it should seem, from the paragraph we have now selected, that his lordship was impressed with a similar conception. Like a Hebrew prophet, he appears carried away by the rapidity of his ideas. He begins with a conviction of the importance of the work before him: he next, and very naturally, conceives it entitled to royal favour: the original subject is now completely superseded by a recollection of the amiable qualities of the sovereign; and these possess his mind till the French revolution unluckily comes across him; when, forgetting he was writing a dedication, he rushes forward into a philippic.

In the course of the work we are indulged with many similar flights, of which some are expressed with a spirit of such superlative indignation as to become truly ludicrous, and at which it is with difficulty we refrain from smiling. The worshippers of the calves, set up by Jeroboam, are apostrophised for their folly by the prophets in the severest terms; but the nature of their idolatry seems to have remained a secret till revealed to the right reverend author before us, who thus offers us his instruction.

‘ These calves of Jeroboam’s, by the way, seem to have been mutilated imitations of the cherubic emblems. Thus they were very significant symbols of a religion founded on misbelief, and upon the self-conceit of natural reason, discarding revelation, and, by its boasted powers, forming erroneous notions of the Godhead.

‘ The cherubim of the temple, and the calves of Dan and Bethel, were both hieroglyphical figures;—the one of God’s institution; the other of man’s, in direct contravention of the second commandment. The cherub was a compound figure; the calf single. Jeroboam, therefore, and his subjects were unitarians. And when his descendants added to the idolatry of the calves the worship of Baal, they became materialists; for the most ancient pagan idolatry was neither more nor less than an allegorised materialism. The deification of dead men was the corruption of later periods of idolatry, when idolaters had forgotten the meaning of their original symbols and their original rites. It was not therefore without reason that the ancient fathers considered the nation of the ten tribes as a general type of heresy.’ P. ix.

His lordship seems to have forgotten that the calf moulded by Aaron was anterior to the cherubs of the temple, and that the sin of Jeroboam was similar to that of the Israëlites in the desert; viz. an attempt to represent the Godhead under a visible form, and the degrading adoration of a creature in place of the creator. ‘ These are thy gods!’ said Aaron to the house of Israël; an exclamation literally repeated by Jeroboam when he pointed to his abominable devices. Hence it is most probable that they rejected entirely the idea of the unity of God, and were filled with the absurd and degrading superstitions of Egypt. To us the worship of the calves appears idolatry in the worst sense of the term: as such, indeed, it appeared to Moses; and the divine indignation against it was expressed in the most pointed manner. But the bishop doubts whether it were idolatry of any kind.

‘ The worship of Jeroboam’s calves was the least part of their guilt; for it was not proper idolatry; it was a schismatical worship of the true God, under disallowed emblems, and by an usurping priesthood. But at length superstition made such a progress among them, that human sacrifices were made an essential rite in the worship of the calves. And this was the finishing stroke, the last stage of their impiety; that they said, “ Let the sacrificers of men kiss the calves.” Let them consider themselves as the most acceptable worshippers

who approach the image with human blood. "Kiss the calves;" *i. e.* worship the calves. Among the ancient idolaters, to kiss the idol was an act of the most solemn adoration. Thus we read in Holy Writ of "all the knees which have not bowed to Baal, and every mouth which hath not kissed him." Tully mentions a brazen statue of Hercules at Agrigentum, in which the workmanship of the mouth was sensibly worn by the frequent kisses of the worshippers. And in allusion to this rite, the holy psalmist, calling upon the apostate faction to avert the wrath of the incarnate God, by full acknowledgement of his divinity, bids them "kiss the son;" *i. e.* worship him.' P. 43.

The word *hell* is much misunderstood by those who generally use it; and the interpretation of its real meaning gives the author a good opportunity of lashing the Jacobins. Their folly assuredly deserves the severest reprehension; but it seems useless to attempt preserving their memory in a work like the present.

'Of this place we know little; except that to those who die in the Lord it is a place of comfort and rest;—not a Jacobinical paradise of eternal sleep and senselessness, but a place of happy rest and tranquil hope. In the prophetic imagery it is often mentioned, with allusion to the popular notions, as a dark cave deep in the bowels of the earth.' P. 46.

From the many extraordinary conceits advanced in this work, we cannot avoid amusing our readers with one which nevertheless appears to be a little out of place, and to be rather an attempt of a commentator of the dark ages than a conjecture of a modern critic of no mean degree of Biblical celebrity. In the Old Testament we find repeated mention of Jehova, Jehovah, Elohim, and Malak Jehova; in all which expressions Jehova is the appropriate name of the supreme Being. Jehova Elohim is his name, in conjunction with his relationship to his people: Jehova is God; and in some places is expressed by the term *God of Gods*: and Malak Jehova is simply a messenger of Jehova. But our learned prelate will not allow this latter translation to be correct. 'It is not,' says he, 'a messenger of Jehova, but Jehova angel; and *Jehova* and *angel* are two nouns-substantive in apposition, both speaking of the same person—the one by the appropriate name of the essence, the other by a title of office.' Now if *malak* be allowed to be a term of office, we must inquire what office it implies: and the uniform meaning in the Scriptures leads us to form only one notion of it; to wit, that of a conveyer of messages. *Malak*, *angelus*, or *angel*, are indeed perfectly synonymous, and equally import this idea of a messenger or conveyer of messages. If then the Jehova of the Old Testament be degraded into a messenger, we must next in-

quire by whom he was employed, and what the title and authority of his employer. At the same time we would request our learned author's attention to the thirty-third chapter of Exodus, where the distinction between Jehova and malak is too evident to be mistaken by any one. On the act of idolatry of the Israëlites towards the golden calf, Jehova, in his anger, refuses to show them farther marks of his peculiar favour; yet, in remembrance of his covenant with their fathers, he promises to send with them a *malak*—a messenger. The *malak* may be either an inhabitant of earth, or an inhabitant of heaven: but Jehova is never thus represented in Scripture, nor is it possible that he could be so represented, by the term *malak*, as the office hereby implied is incompatible with the supreme dignity of him who is God of Gods, and has no superior. Besides, if *malak* could be thus a noun-substantive in apposition, we would humbly submit to the writer's consideration, whether the demonstrative article were not necessary, according to the Hebrew idiom; in consequence of which, instead of *malak*, it should have been written *hamalak*.

We can as little subscribe to another remark on the name Jehovah; that this term—

‘ belonging to the three persons indiscriminately, as simply descriptive of the essence, the compound *Jehovah-Sabaoth* belongs properly to the second person, being his appropriate demiurgic title; describing not merely the Lord of such armies as military leaders bring into the field, but the unmade self-existent maker and sustainer of the whole array and order of the universe. P. 226.

In what manner this well-known demiurgic title can be applied with more appropriation to the second person than to the third, we are uninformed by any Scripture proof.

But, if the author's reins be in this way sometimes let loose to fancy, we cannot but applaud the vigor with which the conjectural mode of interpreting the Scriptures is resisted in this translation. There are certainly several very difficult passages in Hosea: yet to relinquish the received text upon conjecture alone is a very dangerous enterprise, and should certainly never be resorted to till the assistance derivable from the Masoretic punctuation and the different versions has entirely failed: and even then the conjectural reading should be pointed out to the multitude as simple hypothesis. A list of the supposed emendations of the text by archbishop Newcome, which are rejected by our author, is given in the preface; and in most places we prefer the text adopted by the latter, which is that of Vander Hooght, in 8vo. 1705.—a text he only varies in nineteen places, in all which he has the authority of other printed texts, versions, or manuscripts, to support him. On the authority also of versions, we meet with some excellent remarks; and

the great degree of credit attached to the Septuagint is much weakened by a very just observation which too often escapes the attention of the learned.

‘ With respect to the Greek version of the LXX in particular, it may reasonably be made a doubt, whether the MSS from which it was made, were they now extant, would be entitled to the same degree of credit as our modern Hebrew text, notwithstanding their comparatively high antiquity. There is certainly much reason to believe that, after the destruction of the temple by Nebuchadnezzar, perhaps from a somewhat earlier period, the Hebrew text was in a much worse state of corruption, in the copies which were in private hands, than it has ever been since the revision of the sacred books by Ezra. These inaccurate copies would be multiplied during the whole period of the captivity, and widely scattered in Assyria, Persia, and Egypt; in short, through all the regions of the dispersion. The text, as revised by Ezra, was certainly of much higher credit than any of these copies, notwithstanding their greater antiquity. His edition succeeded, as it were, to the prerogatives of an autograph,—the autographs of the inspired writers themselves being totally lost,—and was henceforward to be considered as the only source of authentic texts: insomuch, that the comparative merit of any text now extant will depend upon the probable degree of its approximation to, or distance from, the Esdrine edition. Now, if the translation of the LXX was made from some of those old MSS which the dispersed Jews had carried into Egypt, or from any other of those unauthenticated copies,—which is the prevailing tradition among the Jews, and is very probable, at least it cannot be confuted,—it will be likely that the faultiest MS now extant differs less from the genuine Esdrine text than those more ancient, which the version of the LXX represents.’
p. xxxvi.

If this be the real character of the Septuagint in its original form, what must be the degree of reliance upon it now that it appears with all the confusion introduced into it from the well-meant labours of Origen, and is in fact so entangled with other versions, that it is a Herculean labour to free it from its impurities?

Hosea, as we have already confessed, in common with the other Jewish prophets, has his difficulties; but, perhaps, in none are the main scope and tenor of the prophecy more easily discerned. The prophet is intent on one object—the transgression of the sons of Israël, its consequences, and their final recovery. The situation of the ten tribes engrosses the chief part of his attention; but the fate of Judah is incidentally touched upon, and its comparatively inferior guilt prior to its dispersion. The relation of God to his people is depicted under the image of the love of a husband to his wife; and hence the apostasy of the latter is shadowed under the strong terms of fornication and adultery. To the supposed refinement of modern days such language may appear very gross, and scarcely justifiable; but

too often, it is to be feared, this will arise from a secret reluctance to admit the grievous enormity of such transgressions: the abominable sacrifices of the offenders, their detestable absurdity in the worship of images, cannot be painted in too odious figures; and the history of the Christian church is a proof that language too energetic could not possibly be used; as the fate of the Israëlites, and the expostulations of the prophets, have not prevented innumerable bodies of Christians from falling into similar delusions—from deserting the true God, and surrendering themselves to her who is in Scripture described as the mysterious Babylon, the mother of whoredom and abominations of the earth.

To make a deeper impression on the Ephraimites, Hosea is ordered to marry a woman of loose and disorderly life, a just image of themselves for many generations. Of her he has three children, to whom significant names are given. The first is Jezraël, which is interpreted by our author *a seed of God*, and is supposed to delineate the true worshippers of the divinity, who had been persecuted by the house of Jehu. To this meaning we can by no means accede; for it does not appear that the house of Jehu were, as the author would represent them to be, persecutors of the true worshippers; and in the instance of the affectionate address of Joash to Elisha on his death-bed, we have sufficient grounds for a contrary persuasion. The interpretation given by the prophet leads indeed to a very different meaning. The child Jezraël was a sign to the nation, to revive the memory of the blood shed by Jehu in Jezraël, and the promise of God that his family should sit on the throne to the fourth generation. History informs us that this prophecy was fulfilled, and, at the time the child was born, namely, in the reign of Jeroboam, it was foretold that in a few years more the house of Jehu should be destroyed. Yet it is said, why should God visit the blood of Jezraël upon Jehu, since the act of Jehu was declared to be agreeable to God? But it is to be recollected, that the whole house of Jehu plunged into the iniquities for which that of their predecessors had been extirpated. Hence the divine retribution on Jehu's family was just; and history assures us, to speak in common language, that Ahab's family was avenged, for that the house of Jehu perished by a similar conspiracy. The name of Jezraël, moreover, seems by no means to admit the interpretation of 'seed of God' from the remaining part of the prophecy, 'and I will abolish the kingdom of the house of Israël.' Thus the name of Jezraël was an important sign to the nation. Jehu's family was soon after extirpated; and from that period the symptoms of the abolition of their kingdom became evident, and their dispersion was ascertained to be as inevitable as the fate of the former family.

The birth and names of the two other children do not afford

any difficulty to commentators. The daughter represents the weak state of the ten tribes, from conspiracy, faction, and invasion, after the extirpation of Jehu's family; and the son is the figure of their total destruction as a kingdom and a people. This is the general scope of the following chapters, in which various incidents are enumerated, to heighten the picture, and show the depraved state of the ten tribes in the most striking colours; but they are not left a prey to despair; for sufficient encouragement is still afforded to the devout part of the nation to believe that their deliverance should be wrought in a most wonderful manner, and that they should again become the people of God.

This view of the subject is amply dilated in a very prolix preface, in which, however, we do not see any thing particularly striking, or that has not occurred to prior commentators. We agree entirely with the author in that part of his recommendation of his own version in which he observes 'that it ought not to supersede the use of the public translation in the service of the church.' The fact is, it may be well applied to, in conjunction with bishop Newcome's, to afford a completer idea of the original: in some cases it is superior to the vulgar version; but, as a whole, it is assuredly not so fit for public use. Accompanying the translation are a body of notes, explaining the sense of the version as it occurs; and at the end of the work are introduced a variety of critical remarks on the original and its translators. We shall give an instance or two of this mode of commenting upon the sacred prophet. Upon the birth of Lo-ruhamah it is observed, that, though compassion shall no longer be extended to the ten tribes, Judah shall be cherished with tenderness and preserved by a supernatural deliverance: on which our author makes the following remark:

'These expressions are too magnificent to be understood of any thing but the final rescue of the Jews from the power of Antichrist in the latter ages, by the incarnate God destroying the enemy with the brightness of his coming; of which the destruction of Sennacherib's army in the days of Hezekiah might be a type, but it was nothing more. It may seem, perhaps, that the prophecy points at some deliverance peculiar to the house of Judah, in which the ten tribes will have no share; such as the overthrow of Sennacherib actually was; whereas the destruction of Antichrist will be an universal blessing. But, in the different treatment of the house of Judah and the house of Israel, we see the prophecy hitherto remarkably verified. After the excision of the kingdom of the ten tribes, Judah, though occasionally visited with severe judgements, continued however to be cherished with God's love, till they rejected our Lord. Then Judah became Loammi; but still continues to be visibly an object of God's love, preserved as a distinct race for gracious purposes of mercy. Perhaps in the last ages the converts of the house of Judah will be the principal objects of Antichrist's malice. Their deliverance may be first wrought; and through them

the blessing may be extended to their brethren of the ten tribes, and ultimately to the whole world. This order of things the subsequent prophecy seems to point out.' P. 3.

Now we shall observe upon this comment, that the salvation alluded to refers only to the house of Judah, that it takes place when the ten tribes are in the desolate state represented by the term Lo-ruhamah; and, consequently, there is no time to which it can be so properly referred as to the signal deliverance of Judah from the invasion of the all-powerful arms of Sennacherib. The idea of a farther deliverance of Judah, independently of that of the ten tribes, is altogether conjectural; and the introduction of Antichrist, and the converts of the ten tribes of Judah, and the incarnate God to destroy their enemies, seems to have no foundation whatsoever in the text; for whenever the day of the restoration of the Jews may arrive, it is said 'that both the children of Judah shall be collected, and the children of Israel shall be united, and they shall appoint themselves one head, and come up from the earth.' Let us not be wise above what is written, nor admit specious conjectures in our comments, beyond what we would allow in the received text.

In the eleventh chapter, twelfth verse, a proof is discovered of the Trinity not entirely unknown to some commentators, but long rejected by our public translation as well as by the great body of interpreters. The term in our common version rendered 'the saints' is by our author transmuted into 'the holy ones;' on which we meet with the following note:

'The word may signify either the constancy of Judah's fidelity to the "Holy Ones;" or the firmness of the support, which he shall receive from them. "The Holy Ones," the Holy Trinity. By the use of this plural word the prophecy clearly points to the conversion of the Jewish people to the Christian faith.' P. 40.

We shall simply observe, that the term 'the holy ones' is improper, for the original wants the article *the*. The LXX read the same words nearly as we have them, but in one place conjoin what with us occurs separately. The difficulty seems to be in the punctuation; and the question is, whether we should use ⲟⲩ, *ngem*, a people, or ⲟⲩ, *ngim*, with. The text has only ⲟⲩ, *ngm*, and we are not bound to the Masoretic punctuation. Referring our readers to the Septuagint and to Michaëlis's translation, we beg leave to suggest the following, in which we have derived assistance from both: 'Ephraïm hath compassed me about with treachery, and the house of Israël and Judah with deceit. Still the people of God shall have dominion, and a *holy nation* be established.' If it should be asserted that the stop must be placed at Israël, then the following must be predicted of Judah, who will have dominion, and be established

a holy nation. It seems however worthy of inquiry, whether the prophet did not here foresee the glory of Messiah's kingdom; and though both branches of the chosen people should be rejected, still in the divine counsels remained a remedy for their revolt, by the ingraft of the wild olive and the call of the Gentiles?

In the notes at the end the writer dilates with much self-satisfaction, and sometimes produces matter worthy of notice independently of criticism; yet there seems to be no reason for the introduction of several of these notes on a translation of Hosea any more than on many of the antecedent prophets; and a reader who engages in a perusal of one of Hosea ought to be previously instructed on such subjects. We mention this particularly in the present times, when paper is so expensive a commodity; and a translator should endeavour to compress his ideas into as small a compass as possible, instead of swelling them out, as in the instance before us, to a length far beyond what the case requires. Surely a long note upon the meaning of the word *prophet* was unnecessary; yet to several the explanation of the term *graven images* may be useful, and, as not generally understood, properly inserted.

' The graven image was not a thing wrought in metal by the tool of the workman we should now call an engraver; nor was the molten image, an image made of metal, or any other substance melted, and shaped in a mould. In fact, the graven image and the molten image are the same thing, under different names. The images of the ancient idolaters were first cut out of wood, by the carpenter, as is very evident from the prophet Isaiah. This figure of wood was overlaid with plates either of gold or silver, or, sometimes perhaps, of an inferior metal; and in this finished state it was called a graven image (*i. e.* a carved image), in reference to the inner solid figure of wood, and a molten (*i. e.* an overlaid, or covered) image, in reference to the outer metalline case or covering. And sometimes both epithets are applied to it at once. "I will cut off the graven and molten image." Again, "What profiteth the graven and molten image?" The English word "molten" conveys a notion of melting or fusion. But this is not the case with the Hebrew word for which it is given. The Hebrew **רָסַס** signifies, generally, to overspread, or cover all over, in whatever manner, according to the different subject, the overspreading or covering be effected; whether by pouring forth a substance in fusion, or by spreading a cloth over or before, or by hammering on metalline plates. It is on account of this metalline case that we find a founder employed to make a graven image; and that we read in Isaiah of a workman that "melteth a graven image:" and in another place we find the question, "Who hath molten a graven image?" In these two passages the words should be "overlayeth," and "overlaid." P. 134.

In the version itself we may point out some places where it is superior to that established by authority.—Chap. I. 6. In-

stead of 'taking away,' the Hebrew is rendered properly, 'Inasmuch as to be perpetually forgiving them.' This lection is indeed not new, but adopted with judgement. — Chap. II. 2. 'Argue that she is no wife of mine.' We cannot say so much for rendering sometimes the objective case of Jehova by the words 'the Jehova,' as in chap. V. 4. 'the Jehovah they have not known;' and in verse 6. 'to seek the Jehovah;' for the English reader perceiving in the next verse 'to Jehovah they have been false,' may fairly inquire what is the difference between the use of the term Jehova and *the* Jehova. — Chap. V. 13. Jareb is properly denied to be in this place a proper name, and the sentence is rendered 'Send to the (*quere a*) king, who takes up all quarrels.' The phrase is rather too diffuse, and the margin of our Bible points out better 'to a king who shall plead.' — Chap. VIII. 7. Instead of 'They have sown the wind, and they shall reap the whirlwind,' in our common version, whose meaning is not very obvious, the Hebrew is rendered with stricter attention, 'A wind shall scatter him; a whirlwind shall cut him down.' — Chap. VIII. 12. 'I will write upon him SIN'S. The masters of my law are accounted as it were an alien race.' There is considerable authority for the word *masters*, and the lection deserves consideration. — Chap. XIII. 2. 'Let the sacrificers of men kiss the calves.' The original admits of this version; and if it be just, it will be a proof that the ten tribes had fallen into the most horrid superstitions of the heathen, and sacrificed human victims to their detestable images.

We could select with pleasure other instances; but the above will suffice to call the attention of the critic to this work. We lament indeed that the mode of printing it must put it out of the power of the greater part of Hebrew students to avail themselves of the publication. A considerable purse indeed would be required to purchase the comments and versions of the Scriptures, if detached parts could not be published without the insertion of so much matter, not indeed altogether extraneous to the purpose, but assuredly known before a student advances to the perusal of the minor prophets. We have already noticed this superfluous labour in a former publication by the same author, and we wish it to be more attended to by writers in general. Two hundred and seventy-four quarto pages are now before us, a fourth part of which would have amply sufficed for the purpose of exhibiting the version now presented, and the grounds of the interpretation where it differed from that of other readings. Upon such a scale, we leave to our author, who is a mathematician, to calculate what would be the quantity requisite, and expense demanded, if he were to give us a version of the whole Bible with a similar commentary.

ART. II.—*Allwood's Literary Antiquities of Greece.* (Continued from Vol. XXXI. p. 137.)

THE continuation of our account of this ingenious and elaborate work has been delayed from a cause with which our readers are already acquainted. In Vol. XXXI. p. 121. New Arr. we gave a full and comprehensive analysis of the author's plan, accompanied with a few scattered observations as we proceeded: we now return to the work with a view of selecting some particular sections, (it is impossible to notice the whole) as specimens of Mr. Allwood's manner and merit.

‘In treating of subjects of such high antiquity I have endeavoured to establish every point by probability. And by bringing a great number of probabilities to bear upon the same points, I hope it will appear that I have generally approached very near the truth. Indeed the very great consistency of the explications I have given in every part of the work, with themselves, and with the histories upon which they have been employed, is a further proof in favour of my success.’ P. xvi.

There is no small degree of truth in this paragraph; but the author's attachment to system has induced him to suppose he has succeeded better, than a cool and impartial survey of his labours will often allow us to admit. We will select an example from sect. ii.—Prior to the possession of Greece by the Hellenians, there can be no doubt that it was occupied by a barbarous and unpolished people. ‘Our first inhabitants,’ observes Plato, in Cratyl. ‘were barbarians.’ ‘Εἰσι δὲ τῶν ἀρχαιοτέρων βαρβαροί.’ Euphorus, Pausanias, and indeed all the Greek historians and philosophers of established reputation, assert the same fact; but who those barbarians were, we are not expressly informed by any writer whatever. The Greeks, in the more polished ages of their country, denominated every people barbarians who were not natives of Hellas, or admitted to the honour of naturalisation. Hence the term was indiscriminately bestowed, as Mr. Allwood justly observes, upon the Egyptians, the Indians, and Babylonians, at a time when their respective countries were the grand repositories of arts and science, and when the philosophers of Greece, that they might complete the measure of their acquisitions, were desirous of traveling among these nations. Thus far we perfectly accord. Our author then proceeds:

‘The barbarians, however, in question, were entirely distinct from any of these enlightened nations. They were the descendants of Japhet, who peopled “the isles of the Gentiles,” or the regions of Greece and Europe. These were the territories allotted at the time of the division; and the sacred writer informs us, that “they divided them in their lands, every one after his tongue, after his family, in their nations.”’

‘ But for this valuable piece of information we are indebted solely to the sacred writings. If we except the traces of their language, there do not appear to have remained in Greece any vestiges of its original inhabitants, within the reach of any authentic history. Even their principal names had become extinct. No Grecian writer has ever mentioned them with any certainty. Strabo has given the names of several of them, such as Dryopes, Caucones, Leleges, Aönes, Tembices, Hyantes, with some others: yet these are presented to us in a very questionable manner: “They seem not,” says Dr. Stillingfleet, “to have been that ancient people, but rather some latter castlings of the Carians, who, as Thucydides tells us, did very often make inroads upon the quarters of Greece.” Thus much is well authenticated, that there were nations called Leleges, Caucones, and Pelasgi in Asia Minor; and they are said by Homer to have assisted the Trojans against the Grecians,

‘ *Και Λελεγες, και Καυκωνες, διοι τε Πελασγοι.*

‘ But the more general, as well as the most ancient name, under which they are supposed to have passed, is that of Pelasgi. The Pelasgi were certainly very numerous, and formed colonies in all parts of Greece; and they are said by Strabo to have derived their very appellation from the circumstance of their being a wandering people*. The same writer has likewise informed us, that they were the most ancient race of men who established any dynasty in Hellas†. Pelasgia was one name for Peloponnesus‡.’

If this statement be correct, the first inconsistency that strikes us is, that the most ancient inhabitants of Hellas, the aborigines of the country, according to Herodotus, Dionysius, and Strabo, were not barbarians in the sense attached to this term in modern times, and meant to be so attached by our author. Of these aborigines, as enumerated by the above historians, the Pelasgi were by far the most considerable. But it is generally admitted by chronologists, and even assented to by Mr. Allwood himself, that the Pelasgi were descendents of Peleg. Peleg, however, was of the race of Shem; and consequently the aborigines of Greece were not of the family of Japhet, who is said, in Genesis X. 5, to have peopled ‘the isles of the Gentiles.’ We are disposed to allow as much authority to the sacred scriptures as Mr. Allwood; and, could we by any means discern that they tell us in this passage that the country of Hellas was first inhabited by this progeny, we would instantly give it our fullest assent: we do not contend that it was not; but we maintain, from the very brief and general assertion—‘By these were the isles of the Gentiles divided in

* * Πελασγοι δια την πλανην. Strab. Geograph. lib. ix.’

† † Των περι την ‘Ελλάδα δυναστευσαντων αρχαιοτατοι. Strab. Geogr. lib. vii.’

‡ ‡ Πελοποννησου τρεις επωνυμιαι, Απια, Πελασγια, Αργος. Steph. Byzant.’

their lands, every one after his tongue, after their families in their nations'—no legitimate and historical inference can be drawn, that 'the isles of the Gentiles' imply the regions of Greece and Europe; that 'these were the territories allotted them;' and that 'for this valuable piece of information we are indebted solely to the sacred writings.' The aborigines of Greece, as far as we are able to trace them, were Pelasgians, and, if we admit the general etymology to be correct, descendants of Shem, and not of Javan. If, in reality, the account of Strabo be erroneous, or the Pelasgians were not descendants of Peleg; if the assertion of Mr. Allwood be true, that the verse in question identifies, and was meant to do so, the aborigines of Greece and the south of Europe, as of the family of Javan, we have then, according to the words of the sacred historian himself, a right to expect some memorial of their patriarchal names, since we are expressly told, that they '*divided their lands every one after his tongue, after their families in their nations.*' Now the sons of Japhet, by whom these lands were thus divided 'after their tongues, families, and nations,' were 'Elishah, and Tarshish, Kittim, and Dodanim*.' Have we then, either in Greece or on the Grecian coasts, any provincial appellations corresponding to such names? And if we have, will not our author, who often travels to immeasurable distances for his etymologies, greedily seize upon them to verify his opinion? It is a curious fact, that, within the very tract of country now alluded to, we have every name here specified, and almost without the change of a letter; for it furnishes us with (Ιαπετός), Iapetus, (Ιαζώνες) Jaones, Elis, Tarsus, Rhodes, Chithim, and Dodona: and this indeed is the principal proof with prior chronologists of the descent of the sons of Javan into Europe. But what says Mr. Allwood? 'I cannot grant,' observes he, 'any credit to the suppositions that the name of Elis in Peloponnesus was derived from Elisha; that the name of Japhet is preserved in Iapetus; or that of Javan in Ionia, Jaones, or Iones;' nor is he disposed to take any advantage of the succeeding resemblances, although he believes it possible that the descendants of Javan may have respectively settled in such of the above regions, whose names correspond with their own. As for the rest, Elis, Iapetus, Iones, we must take an immense journey backward through all Egypt, to Babylonia and the plains of Shinar, for their etymologies, and must at last derive them from the race, neither of Shem nor Japhet, but of Ham, the other son of Noah; because, forsooth, the hypothesis we are following is that of Mr. Bryant, and this gentleman has traced the Helladians to an Ammonian origin, as descendants of

* Gen. x. 4.

Chus the son of Ham. We believe, for the most part, that Mr. Bryant is correct; but we still see no reason for rejecting etymologies so nearly at hand, and engaging in so vast a journey to procure them from another quarter: we see no reason, admitting the sons of Javan to have first peopled the regions of Greece, why their own names might not have been derived from the same radicals of the primitive language of man which are employed by Mr. Bryant to elucidate the names, traditions, and abodes of the posterity of Ham or Cush; and, consequently, why they might not have given appellations to the different regions in which they settled, resolvable into those primitive elements, with far more facility than the latter are supposed to have done in a future migration.

Our author indeed seems to be involved in a labyrinth, intricate as that of Crete, and embarrassed amid the sources of Grecian population. Japhet must contribute towards it; for the sacred writings, he asserts, expressly tell us so. Shem must contribute in his turn; for the Pelasgians, the most powerful dynasty in these regions, were descended, we are informed, from Peleg, who was of the direct race of that patriarch: and Ham must contribute more largely than either of the rest, because the system adopted is completely that of Mr. Bryant; and this gentleman has attended his posterity, the Cushites or Cuseans, through all their migrations from Babylonia, in different directions, till they extended to these regions, and took possession of them by right of conquest. So that while the descendents of Shem were sufficient for the population of Morocco, Mesopotamia, and China; those of Ham for that of Babylonia, Æthiopia, and Arabia; and those of Japhet for that of all Europe, excepting Greece itself; it is necessary (for the present system at least) that all the sons of Noah should unite in furnishing a population for this diminutive mole-hill, and that Peleg, whose very name signifies *dispersion*, from פֶּלֶג, *to sever*, or *divide*—and in whose time (we are expressly told by the sacred scriptures) the earth was so divided, whence he acquired his name—that this patriarch, or his sons, should be the very point of *union*, to connect again, as it were into one family, the different branches of the posterity of Noah. It is indeed with extreme difficulty that our author introduces the descendents of Peleg into Greece in any way; and as he could not possibly relinquish the Ammonians, or posterity of Ham, for this purpose, since his whole system is founded upon such a supposition, he had far better have given up the former altogether, have conceived that there might have been another Pleg, Peleg, or Pelach, among the Ammonian race, the progenitor of the Pelasgi, and not have attempted to unite the hypothesis of Mr. Bryant with that of Grotius and Stillingfleet.

This however he has attempted, and the Pelasgi of Etruria are to be credited as the descendents of Peleg, in whose days

the earth was divided between the different families of mankind. There is some ingenuity we admit in his method; and perhaps Peleg may form a better radical for the term Pelasgi than πελαγος (*pelagus*) the ocean, or πελαργος (*pelargos*) the stork, a bird of passage, both of which derivations we remember having seen countenanced by several ancient critics, as descriptive of the wandering and maritime life of this active people:—but our concern is not with ingenuity, it is with historic data alone; and for this we are much mistaken if our readers do not look in vain.

‘ I have mentioned that, according to the opinion of many learned men, the Pelasgi are the descendants from Peleg: and there appears to be no argument of any great force to contradict this idea; only it is probable, from the extensive colonies which they planted in various parts, that there were many adherents from the other branches of the dispersed who were ranked under the same denomination. The sacred historian has informed us that the patriarch Heber had two sons, Peleg and Joktan; but it is remarkable, that while he has given us an ample account of the sons of Joktan, and likewise of the region in which they settled, he has transmitted no such particulars concerning Peleg: the number of his children is not mentioned; nor is any notice taken of the places in which they resided. We have only a direct lineal descent in one branch of his posterity from him to Abraham. But we are told that Peleg obtained this name, because “in his days the earth was divided;” and it appears that there was also a grievous schism in the primitive church, and a dreadful apostasy from true religion. From this circumstance we may partly conclude that the sons of Peleg were nearly concerned in this latter event; that they had apostatised from the religion of their ancestors, and joined themselves to the sons of Chus in Chaldæa and Babylonia; while the collateral branch of the same family in the line of Joktan had peaceably retired to their appointed place of settlement.

‘ Peleg was a person of much consequence; he was at least the founder of the nation of the Hebrews, in one branch of his posterity. He therefore became a valuable acquisition to the Cuthites when he espoused their cause; and was probably placed in some exalted station under Nimrod. It is therefore reasonable to suppose, that, upon the dispersion, he would be able to form a large party of those who had before been in subjection to him: and he might have conducted these westward to the regions of Italy and Greece.’ p. 70.

Our author has stated in his preface, p. xvi., that ‘ he has endeavoured to establish every point by probability;’ this indeed is not to establish much: but he adds, ‘ and by bringing a great number of probabilities to bear upon the same points, I hope it will appear that I have generally approached very near the truth.’ Here then is a passage quite to the purpose—it is filled with probabilities, or such at least as our author imagines to be probabilities: but can any one, after an attentive perusal of the

entire passage, the whole series of *probabilities* advanced, say that he has attained the remotest shadow of a *truth* or *certainly* upon any one topic introduced? ‘*The sacred historian,*’ he tells us himself, ‘*has transmitted no such particulars concerning Peleg; the number of his children is not mentioned; nor is any notice taken of the places in which they resided.*’ We are left then in total ignorance upon the subject; and one speculation must be just as probable as another; for the whole is equally conjecture. What one reason have we even *partly* to conclude that the sons of Peleg were *nearly* concerned in the primitive apostasy of the Cushites upon the plains of Shinar, and that ‘they joined themselves to the sons of Chus in Chaldæa and Babylonia, while the collateral branch of the same family in the line of Joktan had *peaceably* retired to their appointed place of settlement?’ What one reason have we to assert, as a *historic fact*, that ‘Peleg was a person of much consequence—that he espoused the cause of the Cushites, and became a valuable acquisition to them?’ What reason to think it *probable* that he was placed in some exalted station under Nimrod? Why is it *reasonable* to suppose that upon the dispersion he would be able to form a large party of those who had before been in subjection to him? and that ‘he might have conducted these westward to the regions of Italy and Greece?’ With such unfounded conjectures we might, perhaps, have been amused if we had met with them in Milton’s *Paradise Lost*, or Gessner’s *Death of Abel*; but in a grave and erudite volume, that pretends to give nothing less than historic facts or probabilities, and these established by the testimony of existing monuments, we confess we did not expect to have met with such visionary conceits, nor can we be either profited or entertained by them. Contemplating, however, these ingenious fancies in the light of a fable, we cannot but regard the whole of them, in direct opposition to our author, as highly *improbable*, and as widely inconsistent with the little that is communicated by the sacred scriptures. Allowing that Nimrod and Peleg were contemporaries, far from supposing that the latter *joined* himself to the former, and consented to become a dependent upon him, we have much more reason to believe, from his very name, which, as we have before observed, expressly signifies *division* or *dispersion*—a name given to him, as the sacred historian definitively tells us, from the very fact of the division of the earth in his day, and its partition to the different families of mankind—we say, we have much more reason to believe that this Peleg, or arch-migrator, first proposed and effected such partition; that he began the general dispersion, and led forth his own tribes into distant and uninhabited regions. The direct course he took we do not know; but we find Abraham, his fifth lineal descendent, born in the city of Ur of

the Chaldees*, which is intimated by the sacred writer to have been the family abode of his brethren and ancestors. The Ur here spoken of is generally supposed, by our best critics, to have been the same which is mentioned by Ammianus Marcellinus†, and by him placed between the Tigris and the city of Nisibis, at which city or citadel of Ur the emperor Jovianus Augustus rested so lately as at the commencement of the fourth century of the Christian æra, after he had concluded his treaty of peace with the Persians. Towards this region, in which we trace his posterity so shortly afterwards, it is highly probable, then, that Peleg directed his course upon the general division of the earth which occurred in his day: and if this be a fact, it is impossible he could have united himself to Nimrod, with whose territories we are expressly acquainted, which comprised 'Babel, and Erech, and Accad, and Calneh, in the land of Shinar‡,' and which of course must have lain several hundred miles to the south-east of the city of Ur. Consequently, moreover, far from *partly concluding* that Peleg was '*nearly concerned* in the grievous schism of the primitive church,' and had apostatised together with the Ammonians in the land of Shinar, we must admit that it is more probable he had no concern whatever in this blasphemy, and was so remotely situated as to be ignorant of the fact itself.

There are many parts in the present volume, however, founded upon better evidence than conjecture; and in the latter portion of the ensuing section we accompany our author with far more satisfaction, and with many obligations for his profound researches and legitimate deductions. On the section we have now closed we have dwelt the longer, lest our readers should be unwarily led astray by the captivating plausibility of the general theory advanced, and thereby be rendered incapable of appreciating its real merit, and of severing the fanciful from the more solid. The section upon which we now enter commences with an examination 'how far an accurate knowledge of the import of terms may become subservient to the development of such passages in the ancient history of Greece as have never hitherto met with any satisfactory explanation.' The general analogy and import of terms in different languages may be fairly urged as a proof of the pre-existence of one primitive and universal vocabulary, and consequently of the origin of all mankind from one common race: and for this purpose, had it been necessary, the writer might have furnished us with far more examples than the nine here presented, and traced them through a far greater variety of tongues; but as we shall be necessarily called to a reconsideration of this subject in the fourth section, which is a re-

* Gen. xi. 28.

† Lib. xxv. 26.

‡ Gen. x. 10.

capitulation of the point now discussed, we shall pass it by for the present.

Following the guidance of Mr. Bryant, our author, upon the dispersion of the Ammonians or Cushites, which immediately followed the destruction of their tower and the confusion of their language in the land of Shinar, conducts, as we have already observed, several large colonies of these idolaters towards Egypt, where, pursuing principally the fragments of Manetho, he supposes them to have conquered the Misraïm or aboriginal inhabitants, to have established a dynasty under the title of Royal Shepherds, to have introduced among the natives all their own idolatrous worship of the ark, the sun, and the serpent (an account of the origin and amalgamation of which has already been given in our former number), to have been finally overpowered by an insurrection of the Misraïm, and driven into the land of Cushen or Goshen; where, after having been long besieged in the city of Avaris (πολιν Αβαριν), they entered into a convention with the besieging army for the retention of this province alone; but whence, in a short time, they peaceably departed in different colonies, and under the different appellations of Erectheidæ, Danaïdæ, Cecropians, and Cadmians, towards Phrygia and Greece, overpowering the nations of these various regions as they advanced, and still establishing among them their own idolatrous rites. Their exodus from Egypt he fixes at a period not long anterior to the vice-royalty of Joseph in that country, and the general famine which drove his brethren into his presence to purchase provisions for their families; and here it must be confessed that there is a wonderful accordance between the account given by Diodorus Siculus* and Manetho, and that of the sacred historian respecting this extraordinary event; which different statements our author has again made to bear with great *probability* upon the tradition of the dreadful famine in Lydia, narrated by Herodotus† to have raged for *several years* in the reign of Atys, as an additional proof of the truth of the general account, both as to the duration and universality of the dearth: ‘And the seven years of dearth began to come, according as Joseph had said; and the dearth was in all lands; but in the land of Egypt there was bread‡.’ But we shall suffer our author to speak for himself.

‘In the second place,’ says he, ‘we are enabled very accurately to ascertain the scope of that passage of Diodorus, which informs us that this dearth prevailed *κατα πασαν σχεδον την οικουμενην, ΠΑΗΝ ΑΙΓΥΠΤΟΥ, ΔΙΑ ΤΗΝ ΙΔΙΟΤΗΤΑ || ΤΗΣ ΧΩΡΑΣ*, *every where throughout the*

* Vol. I. lib. i. p. 34.

† Herod. lib. i. c. 94.

‡ Gen. xli. 54.

§ || *Ιδιότης* seems properly to imply some peculiarity or singular circumstance attending this region.

world, except in Egypt, which was protected by THE GENIUS OF THE COUNTRY*. These words are very remarkable; and convey a meaning, which could never have been investigated without a comparison with the sacred writings. I have observed in a former page, that the genius, who usually preserved this country from famine, was the Nile; and that the drought must have been great and universal indeed, which could afford no rain among the mountains of Abyssinia, and, consequently, no inundation to fertilise Lower Egypt†. We are now assured, beyond the possibility of doubt, that such a time of drought did really happen, and that it continued seven years. It was not the Nile therefore that preserved this, and other lands, during this period of distress: it was another Genius, whom the Egyptians long remembered under the significant appellation of ΤΟΝΤΟΛΠΑΝΗΧ‡ (Psontompanēch) “the revealer of secrets;” and whom Moses, varying the term to suit the dialect of the Hebrews, has styled פְּנַתְפָּנֶחֶף (Tsaphnathphaneh§), which is a word confessedly foreign to their language||. Hence it appears that the Sicilian historian has handed down the substance of an Egyptian tradition, which accords in a most wonderful degree with the evidence of the inspired penman. We learn from both, that there was once a dreadful famine over the whole world; and that Egypt was preserved from utter destruction, and was the means of saving other countries, through the instrumentality of some extraordinary person. This person is called THE GENIUS OF THE PLACE by the one, and Tsaphnathphaneh (the same as Psontompanēch) THE REVEALER OF SECRETS by the other; but he was no other than Joseph, who was raised up by God, and endued with an extraordinary degree of wisdom and fore-knowledge, for this very purpose. “The dearth was in all lands; but in the land of Egypt there was bread¶.” “And all countries came into Egypt to Joseph to buy corn; because the famine was so sore in all lands**.”

‘It remains to be inquired, in the last place, at what time these things were done. Joseph, it is said, in consequence of the commission he had received to lay up corn, “went out from the presence of Pharaoh, and went throughout all the land of Egypt††;” and this passage is the more valuable, because it conducts us to two conclusions very important to the ancient history of that country; namely—that the whole of Egypt was at this time under the dominion of one sovereign; and that therefore the date in question must have been

* Diodor. Sicul. lib. i. vol. i. pag. 34.’

† Page 239, note *. If there were rain in any quarter, the Abyssinian mountains were never deprived of their seasons of wet: they generally had them, even when the lower regions in every direction were consumed by drought: and this is the reason why Egypt, in early times especially, was most justly considered as the granary of the east.’

‡ In the copy before us this word is written ΤΟΝΤΟΛΠΑΝΗΧ, but this is probably an error of the press.—REV.

§ Genesis, chap. xli. ver. 45.’

|| There is a valuable dissertation upon the import of these words in Kircher. Prodom. Coptic. pag. 124, &c.’

¶ Genesis, chap. xli. ver. 54.’

** Genesis, chap. xli. ver. 57.’

†† Genesis, chap. xli. ver. 46.’

some time, but not long, after the expulsion of the Cuthite shepherds. The first of these inferences is further confirmed by the very language of Pharaoh on this occasion—"He said unto Joseph, I am Pharaoh; and without thee shall no man lift up his hand or foot in all the land of Egypt*:" which surely supposes, that this monarch had an absolute and undivided sovereignty over the whole country.

'We learn from Manetho, that the Cuthite shepherds were succeeded in Egypt by another race of shepherds: and he distinguishes them by the title of *Captives*†; under which we easily recognise the descendents of Jacob who were enslaved in Egypt. They were allotted the land of Goshen for their residence; and "it seems pretty certain," says Mr. Bryant, "from the tenor of Scripture, that they came into a vacant unoccupied district. And, as it was the best of the land, there is no accounting for its being unoccupied, but by the secession of the *Cuseans*, whose property it had lately been. Joseph, when he instructs his brethren what answer they were to give to Pharaoh, when he should inquire about their occupation, lays this injunction upon them: 'Ye shall say, Thy servants' trade hath been about cattle, from our youth even until now, both we and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.' From whence Le Clerc very justly collects, that this land must have been in possession of shepherds or herdsmen before. Qui enim colligere potuisset Josephus fratribus, arte editâ, eum tractum in colendum concessum iri, nisi, &c. The inference he makes is good, that there must have been shepherds in those parts before; otherwise Joseph could not have foreseen that, upon telling their occupation, this land would necessarily be given to his brethren‡.'

'Upon the whole, therefore, it appears that the time of this general dearth could not have been long after the Cuthites had been obliged to abandon the country; that is, in all probability, not many years after the Erechtheidæ had possessed themselves of Attica. And if there be any truth at all in that part of the list of Athenian monarchs, where Erechtheus is introduced, it will amply confirm the justice of the foregoing conclusion; for it was in the reign of this king that the famine took place. But the date assigned to this event is one thousand seven hundred and eight years before Christ; and perhaps the settlement of the Erechtheidæ at Athens might have been fifteen or twenty years earlier.' p. 286.

* Genesis, chap. xli. ver. 44.'

† Manetho, as quoted by Josephus, says that they kept possession of Egypt five hundred and eleven years. Joseph. contra Appion. lib. i. sec. 14. This writer, however, seems to have confounded the Israëlith with the Arabian shepherds. He first mentions the reigns of the shepherd kings, whom he styles *Hycas*, and afterwards introduces another race of shepherds, whom he erroneously calls the descendents of the former, and distinguishes by the name of *Captives*. The amount of the reigns of the shepherd kings is stated to be two hundred and fifty-nine years and ten months. This, however, was not the whole time of the residence of these shepherds in Egypt; it was only the time during which they were under a race of kings. I apprehend that the total period may be rated at two hundred and eighty years, or a little more.'

‡ Observations upon Ancient Egypt, page 159.'

There is certainly some undue latitude of interpretation here assumed in translating την ιδιοτητα the *Genius of the country*; and it betrays too much attachment to system to apply it, so translated, to the patriarch Joseph. We have also to observe that Manetho makes no mention of CUSHITE shepherds in any part of his fragments that are preserved to us by Josephus. He says precisely, 'In the reign of Timæus, the Deity blasted us with his anger, and suddenly an obscure race of men (το γένος ασημνόν) invaded us from the East, who, confiding in their courage, fixed themselves in our country, and seised it boldly without the risk of a battle (ῥαδίως και αμαχητι την χώραν εἰλον)'... 'These people,' continues he, 'were called *Yksos* or *Uksos* (Υκσος), that is *shepherd-kings*; for *yk* or *uk* signifies a king in the sacred language, and *sos* a shepherd or shepherds in our vernacular tongue; and thus is the compound *yksos* (*uksos*) derived*.' Josephus, who gives us this information, tells us shortly afterwards that in another copy he found the term *uk* signifying not *royal*, but *captive*; and, consequently, *uksos* not *shepherd-kings*, but *captive-shepherds*. And we cannot avoid noticing therefore, even in this instance, a powerful propensity in our author to bend, perhaps unwarrantably, all the different significations of this term to his favorite hypothesis. If the *yksos* (or *uksos*) mean, in his view of the word, *shepherd-kings*, let him uniformly retain this interpretation; if, on the contrary, he prefer the translation of *captives* or *captive-shepherds*, let him as punctually adhere to this latter sense: but he has certainly no authority, either from Manetho or Josephus, to use the former meaning, when he wishes to accommodate it to his Cushite shepherds, who are nevertheless *probably* the conquerors of Egypt here referred to, and the latter meaning when he would have it express the Israëlites, who we know were *captives* in the land. We believe the former to be the more accurate interpretation; and we find the Chaldaean shepherds in Eusebius entitled (Υκκισως) *Ukkousos*, perhaps *Uk-Chusius* †, a word of nearly similar letters, and obviously from the same origin as (ύκσος) *uksos*, and to which he attaches the idea of royalty; a circumstance that will obviously tend to corroborate the opinion of Mr. Allwood, that although they are not expressed by name, Manetho, in his account of the conquerors of Egypt, referred to the Cushite shepherds, who were certainly *Uk-Chusai* (royal shepherds), and of the same country.

To the same radical Mr. Bryant indeed, very ingeniously, attributes the Latin term *lux*, *light*. The sun, says he, was de-

* Joseph contra Appion. l. i.

† Εκαλεῖτο δὲ τὸ συμπαν αὐτῶν ἔθνος Ὑκκισως τὸ δὲ ἐστὶ βασιλεὺς ποιμένες τὸ γὰρ Ὑκ, καθ' ἱεράν γλῶσσαν, βασιλεὺς σημαίνει. Περ. Evang. lib. x. c. 13.

nominated by the Babylonians *El-Uc* (God the Sun, the divine Sun), which the Greeks changed to (*Λυκος*) *Lukos*; whence the Latin *lux*. Had these gentlemen pursued the etymology into the Arabic and Persian languages, we think they would have found this common element exemplified more decisively still. In the Arabic the sky is denominated *Feluk*, i. e. *Pb'-el-uk* (the breath or effluence of the radiant God, or God the Sun); and in the plural, for *the skies*, it changes to (*افلاك*) *Efluk*, precisely similar to the Latin *effluxus*, *efflux*, or *fluency*—in the language of Lucretius, *liquidissimus aether*. Hence, among the Persians, *chukan* (*چوکان*) means an *arch*, a *bow*; and in the following verse of Hafiz is applied to the eye-brow of his mistress, as though it were beautiful as the arch of heaven :

اي کم بر مم کشي از عنبر سارا چوکان

O thou whose forehead is adorned with an arched brow of pure amber !

Hence probably the adjective *sebuk*—*light, easy, cheerful*, in opposition to *gloomy, heavy, despondent*.—Thus, in another gazel of the same admirable poet, the compound *sebukbaran* (*سبکباران*), which is literally *the bearers of light burdens*, or, in the language of the Scriptures, *men whose yoke is easy and whose burden light*, is applied to the exalted and illustrious, to men of *affluence* and ease :

کجا وانر حال صا سبکباران

How can they judge of our situation who are bearers of light burdens ?

But to return to our subject :—The Egyptian historian tells us that these victorious shepherds were *an obscure or ignoble race* (*το γενος ασημοι*); and Mr. Allwood, applying this to the Titans, into which the Cushites are metamorphosed in a posterior section, observes, p. 364, ‘How Manetho could thus term them it is difficult to conceive.’ But the difficulty does not occur to us; nor do we feel any embarrassment in referring this narration to the progeny of Chus on this account. Manetho was an Egyptian by birth, and of the sacerdotal order. The national vanity of every ancient state induced it to regard every people that surrounded it with contempt; and we have already observed that the Greeks were accustomed to denominate the Egyptians, Babylonians, and Indians, *barbarians*, at the very time when their most celebrated legislators and philosophers were traveling among them for information.

To the testimony of Manetho our author might easily have added that of Zonaras, who, tracing the same line of march, informs us that 'all these facts (or doctrines) were imported from Chaldea into Egypt, and were thence derived to the Greeks *.' But there is a passage of Diodorus Siculus, preserved only indeed as a fragment by Photius, in which this double migration of the Cushite shepherds and the Israelites under Moses appears to be so clearly intimated, that it may almost become decisive upon the point; and we are astonished not to find it quoted by our author, in addition to the testimonials he has advanced. 'In consequence of this,' says the historian, 'as some writers inform us, the most valorous and exalted of those strangers who were in Egypt, and were compelled to leave the country, migrated towards the coast of Greece, as also to a variety of other regions, under the command of leaders chosen for the occasion. Some of these colonies were conducted by Danaüs and Cadmus, who were the most illustrious of all the race. Besides these, however, there was afterwards a large but more ignoble people, who migrated into the province now known by the name of Judea †.'

Upon the whole however, notwithstanding, as our readers will perceive, Mr. Allwood might easily have added to the testimonies he has adduced, he has here at least '*established a probability*,' and confirmed, in no inconsiderable degree, the hypothesis of Mr. Bryant, whose footsteps he invariably pursues.

(To be concluded in our next.)

ART. IX.—*History of Great Britain, from the Revolution to the Commencement of the Year 1799.* By W. Belsham. Vol. V. 4to. 1l. 1s. Boards. Robinsons. 1801.

THE events of the period recorded in this volume, from 1793 to 1799, are in the highest degree interesting; but to place them in their just light, to give them the dignity of history, the historian should have been farther removed from the period he celebrates, and, by an accumulation of testimonies, from the memoirs, letters, and subsequent acts of the principal agents, been enabled to see into the secret springs of every action, and to trace to its cause, and its consequence, the political measures of

* * Εκ Χαλδαιων γαρ λεγεται φοιτησαι ταυτα προς Αιγυπτον, και μεταθεν προς Έλληνας. V. i. p. 22.

† Ευθυς εν ο ξενηλατημενων των αλλοθενων οι επιφανιστατοι, και δραστηκωτατοι συττραφεντες εξερριφισαν, ως τινες φασιν, εις την Έλλαδα, και τινας ετερης τοπης, εχοντες αξιολογους ηγεμονας: ων ηγουντο Δαναος, και Καδμος, των αλλων επιφανισττατοι. Οδε πολλος λεως εξεπισεν εις την νυν καλυμενην Ιουδαιαν.

every year. Under other circumstances, a history may be written, calculated to amuse and instruct those who have been eye-witnesses of the principal facts; it may bring back, in an entertaining manner, to their mind, the speeches which they had heard in either house of parliament, or had read in detail in the papers of the day; it may serve as a book of reference, and contain useful hints for the future historian. A great part of the volume before us is taken up with extracts from parliamentary debates; nothing scarcely is advanced but what might be derived from the passing documents before the public; political measures are animadverted upon with great spirit; and the writer loses no opportunity of showing his aversion to the late administration.

The volume opens with the debates in parliament, on the message from the king relative to the correspondence between M. Chauvelin and the minister for foreign affairs; and it is singular that this debate took place on the very day that France declared war against Great-Britain. A second debate follows on the message from the king, announcing the French declaration of war. The affairs on the continent, after some other less important debates, occupy our attention; the entrance of Dumouriez into Holland, his exploits and defection, the manifesto of the prince of Cobourg, military transactions under and total defeat of the duke of York, the operations on the Rhine, establishment of the revolutionary tribunal in France, trial and execution of the queen, the reign of terror, our captures in the East and West Indies, and the insults offered by the court of London to the neutral powers, form the principal features of the history given us of the year 1793. The year 1794, detailed in the twentieth book, opens with debates in parliament; of which the investigation of the conduct of the Scotch judges, the slave-trade, suspension of the Habeas-Corpus act, and the series of resolutions moved by the duke of Bedford and Mr. Fox, form the principal features. The brilliant successes of the French under Pichegru, the disastrous flight of the British army, the conquest of Holland by the French, their campaigns in Germany, Spain, and Italy, our conquests in the West Indies, and of Corsica, with the naval victory of lord Howe, afford ample matter for the historian to display his talents in recording military transactions. The fall of Robespierre, the trials in England and Scotland for high treason, lord Macartney's embassy to China, and the final partition of Poland, are among the principal remaining facts detailed of this eventful year. The twenty-first book opens with a display of the wonderful acquisitions of France in the beginning of 1795, proceeds to the debates in parliament, then relates the military transactions, gives an ample statement of the internal affairs of France, the proceedings of the Girondists and the new constitution, with the dissolution of the Convention. The trea-

ties between Great-Britain, America, and Russia, the parliament holden in Corsica, the revival of the pop-gun plot, and the popular meetings at Chalk Farm, conclude the history of the year.

The twenty-second book commences with parliamentary affairs for the latter end of 1795, and beginning of 1796, proceeds to the military operations in Germany, and Bonaparte's wonderful campaign in Italy, our evacuation of Corsica, the internal affairs of France, and the ill success of lord Malmesbury's negotiation. The twenty-third book opens with the speech from the throne, in October 1796, and carries us through the debates of that session, in which the illegal advance of money to the emperor, by Mr. Pitt, affords room for spirited animadversion. The deranged affairs of the bank, and its stoppage of payment, the mutiny in the fleet, motions for dismissal of ministers, military affairs in Italy, lord Duncan's victory, interior state of France, lord Malmesbury's third attempt to negotiate, and the treaty at Campo Formio and congress at Rastadt, form the principal features of this book. The twenty-fourth and last book gives us the closing debates of the year 1797, and of the session in which they were continued in 1798; in which the triple assessments, the voluntary contributions, and motion for the removal of ministers, by the duke of Bedford, keep up the appearance of discussion after the secession of the opposition: and the childish duel, between Pitt and Tierney, might have afforded larger scope for censure to one who, on other occasions, seems willing to deal it out on the first of these characters with a very liberal hand. The Irish rebellion, subversion of the papal government, disastrous expedition to Ostend, Bonaparte's invasion of Egypt, subversion of the Neapolitan government, and the wise conduct of the king of Prussia, are the chief proceedings related of this year, which terminates with a most melancholy presage of future evils, and just reprobation of those who seemed little willing to remove from the oppressed inhabitants of Europe the horrors of war.

We have already observed that the late minister is the object (and we cannot deny the justice in general) of this writer's censure; but the dignity of history requires that such censure should be expressed in decorous terms, and betray no suspicion of the writer's being too much actuated by the spirit of party. Here we cannot but remark a failure in our author's style: the terms in which he stigmatises parts of the minister's conduct are low and unbecoming; and if we could reconcile ourselves to the title of 'that perfidious minister' (and his solid system of finance is deservedly an object of ridicule), yet it might be covered by better terms than those of 'this vapouring vaunting mountebank minister.' We might allow that in Mr. Tooke's trial 'the unparalleled meanness and baseness of Mr. Pitt's disposition displayed itself in a most conspicuous manner;' yet it is aping too much the vulgar mode, of praising living monarchs

as the best of kings, when the poor premier is represented as 'the worst of men, in the commission of the worst of deeds.' If it be too true that 'his visionary plans and projects have been every-where defeated, and his predictions have been uniformly falsified;' if he have proved himself to have been 'evidently destitute of the talents necessary for carrying on any war but the war of words;' not even his ridiculous duel with Mr. Tierney can justify the epithets of 'a bullying, boasting, Bobadil statesman.' His guilt may be very great; yet it was scarcely the business of the historian to be very solicitous after the imaginary horrors of his conscience.

'Could so callous a heart, and so cold an imagination, be awakened to a just sense of its deep and inexpressible guilt, hosts of bloody spectres would haunt his solitude, his ears would be appalled with visionary shrieks, the very air would utter loud laments, and he would be doomed to feel all the tortures of remorse, all the unutterable agonies of despair!' P. 209.

Similar sentiments and expressions occur in many parts of the work; but at times the just indignation of the writer is well expressed, and the events of one or two years of the late administration seem to vindicate the following remark.

'Under the administration of Mr. Pitt, bigotry and malignity advanced with an accelerated progress, and every species of improvement, moral, intellectual, or political, seemed gradually to become the object first of cold indifference to this insidious statesman, then of dislike, and at length of fear, of hatred, and of horror.' P. 121.

The memorable campaign of 1794, which ended with the flight of the English from Holland, is said to have been 'conceived, on the part of the British ministry, in the spirit of madness, and conducted in that of the most complete imbecillity.' In another place we are told, that,

'Most unfortunately for the interests of the British empire, her affairs had now been for ten years in the hands of a minister of great eloquence, art, and address indeed, but who was alike destitute of that enlarged comprehension of mind, and of those generous feelings of the heart, which form, when combined, that greatest of human characters—the genuine patriot statesman. The voice of Mr. Pitt, when aspiring to political pre-eminence, had been beyond all others loudest in the clamor of reform; and, when he had attained to power, his hand was beyond all others heaviest in the oppression and persecution of those who had listened to his doctrines and had acted upon his principles.' P. 189.

Indeed no opportunity is lost of chastising the temerity of the fallen minister; and his attempt to reform the poor's laws justifies the severity of the censure.

'Mr. Pitt, agreeably to his engagement, brought in a bill for the

reform of the poor's laws, so absurd, so indigested, and so impracticable, that it found not a single advocate, either in or out of the house; and the sanguine expectations he had excited of a reform on this, as on other occasions of still higher moment, were most completely disappointed.' p. 238.

The disgrace brought on the bank of England naturally excites the warmth of our historian; and the minister is said to have succeeded in converting it 'into a mere engine of government, in bringing an indelible disgrace on its reputation, and in making it entirely subservient to the advancement of his own ruinous, wicked, and frantic projects.' But Mr. Pitt is not the only one who is thus chastised. 'The earl of Liverpool, late lord Hawkesbury, and still better known under the name of Charles Jenkinson,' is described as one 'who might almost be regarded as the evil genius of Britain personified;' and the late king of Prussia is adorned with the epithet of 'that selfish, crafty, and unprincipled monarch.'

After the specimens we have given of the estimation in which the late premier is held by our writer, our readers will justly conclude that Mr. Fox is the object of his unbounded admiration. In such a situation of his mind, a principal actor in a third party could scarcely expect very favourable treatment; and Mr. Horne Tooke is, in consequence of his trial, thus introduced.

'After an interval of eleven days—no doubt days of chagrin and perplexity—on the part of the ministry, was brought to the bar of this high court of justice the celebrated John Horne Tooke, formerly and for many years a priest of the church of England—a man possessed of extraordinary intellectual talents, but of a peculiar kind, and blended with a considerable alloy of eccentricity. Of obscure and nameless origin, he suddenly appeared in the political world as an extravagant and erring spirit burst from its confine. He first distinguished himself as a violent partizan of Mr. Wilkes, at the time of the famous Middlesex contest—being then curate of Brentford, where the election was held. Such was the enthusiastic ardor of his patriotic zeal at this early period of his life, that, to preserve the liberties of his country inviolate, he publicly declared his readiness to dye his black coat red. He possessed no mean degree of learning and knowledge, and his powers of elocution and self-possession were very uncommon. His habitual influence over the wills and passions of those with whom he was connected indicated a mind of great energy. On some occasions he exhibited himself to the judicious part of the public as a sincere and enlightened champion of the liberties of the people, and on others as an artful and aspiring demagogue. This singular man had the presumption, at the last general election, to offer himself as a candidate for the city of Westminster—pretending to be offended at the virtual compromise which had taken place between the court and country parties in the persons of lord Hood and Mr. Fox. On the eventual failure of his hopes (although he

polled a very great number of votes) he presented a petition to the house of commons against the return, drawn in the most audacious terms of political invective and reproach, but containing also much indisputable and melancholy truth. This petition, being referred, in the usual mode, to a committee, was declared frivolous and vexatious; but by a wise policy, too frequently and fatally departed from in matters of higher moment, no farther notice whatever was taken of it by the house.' P. 129.

The historian is here singularly unfortunate in his attempt to delineate this very extraordinary character. To say, in England, that a man is of obscure and nameless origin, is a poor attempt to depreciate the merits of one who had received his education at Westminster and Eton, and had been distinguished for his abilities in the university of Cambridge; in which places he formed intimacies with persons of high rank and station, which were increased in the course of his travels over Europe. Where also is the presumption of this singular man in offering himself a candidate for Westminster, any more than in Tierney and Whitbread, men of equally 'obscure and nameless origin,' making similar offers at Southwark and Bedford? The singular attempt was made by one who presented himself to the people—unassisted by aristocratical influence, and without the all-powerful arms of wealth—he stood on real constitutional grounds, used none of the usual arts of elections, and obtained a considerable number of votes from the sense entertained of his abilities and integrity. In the progress of the work, however, our historian appeals for a sentiment to the authority of this singular man. 'The public (says a man of talents, who has been unjustly stigmatised as a favourer of violent reform—Mr. Horne Tooke) ought never to receive a benefit at the expence of an individual.'—But our writer requires, it seems, some particular marks by which his characters are to be distinguished. It is "the celebrated M. de Calonne," because we presume he held a high office in France;—it is 'one D'Ivernois, created Sir Francis D'Ivernois, a dealer, wholesale and retail, in ridiculous paradoxes,' because the writer did not recollect that this one d'Ivernois had been distinguished in his own country. We do not hold the reveries of the knight in very high estimation; yet if he should in his future annual volumes celebrate our author, as one Belsham, a dealer in history, the retort would be justifiable; for assuredly the name of D'Ivernois is not less known in this country, and through the whole of Europe, than that of our historian.

Our historian is not always sufficiently solicitous to give an accurate statement of facts. O'Coigley is said to have been 'capitally convicted, and immediately executed;' whereas the execution did not for some time follow the conviction—attempts being made in the interval to discover from him the extent of the conspiracy in which he had been engaged. 'No-

thing beyond presumptions (it is added) appearing against his companions,—Allen and Leary were, by the lenity of the English maxims of jurisprudence, set at liberty.' Now in what that lenity consisted we are at a loss to discover: Leary was declared by the jury not guilty; and it appeared, during the course of the trial, that he was merely a poor Irish boy, who followed his master in the capacity of groom. By the maxims of jurisprudence of the most barbarous country in Europe, such a servant would have been dismissed from the bar, and a contrary procedure would have been a disgrace to the country.—How far the historian is justified in pronouncing so positively on a circumstance which was disputed in the house of commons, it is not for us to determine.

' In the course of the preceding winter a treaty of marriage had been negotiated between the prince of Wales and the princess Caroline, daughter to the duke of Brunswic. Early in the month of April the princess arrived in England, when the nuptials were celebrated with extraordinary magnificence. It was, however, well understood that the prince acceded to this alliance with much reluctance—his attachment to the accomplished Mrs. Fitzherbert, with whom the marriage-ceremony, though invalid by law, had undoubtedly passed, having suffered no diminution. He was induced to this fatal compliance by two considerations; first, the pressing instances of the king to dissolve his connexion with the lady who had so long been in possession no less of his esteem than his affection; and, secondly, the promise positively made to him that immediate provision should be made for the discharge of his debts, now increased to a vast amount.' P. 172.

Now, if we could suppose the marriage ceremony to have passed, as we know of no act by which it has been invalidated, the two parties must be evidently still under that bond.—In the case of another prince of the blood royal, united, avowedly, by the marriage-bond, to the daughter of a peer, an inquiry took place in Doctor's Commons, and the marriage was set aside; and consequently the issue by that marriage may be debarred from the privileges which they would otherwise have enjoyed in this country: but, as the marriage contract had the sanction of the laws of another country, it is justly doubted whether the decision of our Commons can affect the rights of the royal issue of this marriage, which they may inherit from their father, independently of the laws of this island. On this account, our historian should have been extremely careful in his assertion respecting the supposed marriage of the prince of Wales; for if that also had taken place out of this island, difficulties might arise in the succession to the electorate, and other territories appending to the Brunswic family, and not to the crown of Great Britain.

We will now give our readers a specimen of an attempt at

fine writing, which was excited by a reflexion on the eloquence of Mr. Pitt.

‘ Great as the influence of the crown may be supposed in the house of commons, it is impossible to attribute the vast majorities of the present minister, particularly since the commencement of the war with France, to the operation of that influence merely. Eloquence, that fatal talent when misapplied, will of itself produce mighty effects : and it must be remarked, that the eloquence of Mr. Pitt has ever been exerted in unison with the rooted prejudices of the house and of the nation, and in no one instance has it ever been employed to counteract a popular error. Hatred to France is a political chord, which vibrates to every touch ; and when that master-passion is, by the force of imagination, connected with a reverence to religion, respect to morals, to social order, to regular government, and, in a word, to all the ties which unite the different classes of men in the bonds of civilization and humanity, it must require comparatively small skill to guide and direct the effects of it. The generous solicitude which transiently showed itself for the success of the French nation, in their efforts to establish a free constitution, was suddenly and totally absorbed in the horror excited by their subsequent enormities, without sufficiently considering the provocations which gave rise to them, or, what was of still greater moment, that a whole nation ought not to be execrated for the offences of comparatively a few individuals. What are usually styled the crimes of France are, in deed and in truth, for the most part, only her misfortunes and calamities ; and they are no doubt as much the subject of abhorrence and detestation with the great mass of the people in that country as in this. Is it possible to prefer anarchy to tranquillity, oppression to protection, or malevolence to benignity ? So long as the passions of that high-spirited nation are inflamed and exasperated by opposition, so long will they be more or less chargeable with excesses moral and political—so long will they remain strangers to the countless and invaluable blessings of liberty : for genuine liberty can in no clime, age, or country, ever be separated from the control of law,—liberty itself being the law of reason, of justice, and of humanity. And, “Oh Law!” understood in this its best and highest sense, to use the sublime language of a justly-admired writer, “no less can be said than that her seat is the bosom of God, her voice the harmony of the world ; all things in heaven and earth do her homage,—the very least as feeling her care, the greatest as not exempted from her power. Both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all, with uniform consent, admiring her as the mother of their peace and joy.” P. 155.

The apostrophe to Law is a sublime but very trite quotation. and uncle Toby affords, in another place, a concluding sentiment to a paragraph. On the prayer, at the end of the viceroy’s speech to the first and last parliament in Corsica, it is observed that the petition was ‘lost in empty air long before it reached the pen of the recording angel.’ We have less reason to regret the event,

as the crown of Corsica is afterwards styled 'that most egregious and ridiculous bauble.'

If, however, the writer sometimes suffer himself to be carried away by a little conceit, he rises occasionally with great dignity. The dissolution of the national convention of France gave him an opportunity of showing considerable powers, though the judgment passed upon its actions cannot be expected, in the present state of public opinion, to meet with general approbation.

'This assembly terminated its sittings very nobly; for the last decrees which it passed were for the abolition of the punishment of death at the return of peace, and for granting a general amnesty, though limited perhaps by too many exceptions: and on the 27th of October (1795), the day appointed by law, the president declared that "the national convention was dissolved." Such was the extraordinary merits of an assembly, whose merits and demerits, whose glorious acts, and whose criminal excesses, will long be the theme of history. With a daring hand she signed the death-warrant of the successor of a hundred kings, and broke the sceptre which the superstition of fourteen centuries had consecrated. Standing greatly alone against a confederacy of crowned despots, she brought her armed myriads into the field, and compelled her enemies to flee with shame and confusion from the land which they had in their vain and foolish imaginations already conquered, and of which they were eager to divide the spoils. But the magnanimity of this assembly was sullied by licentiousness and contaminated by cruelty: their actions will excite the admiration of every age; and a distant posterity will perhaps pardon, while it deplores, their frailties and their faults.' P. 215.

We were pleased to see that a singular occurrence was not omitted in this history, which relieves the mind overwhelmed with descriptions of battles, treasons, carnage, and desolation. A government that would not, when it had opportunity, extend its territory, is a rare phenomenon; and the little republic of San Marino delivered an answer worthy of a Fabricius.

'In the progress of his march, general Buonaparte, finding himself near the celebrated mountain which comprises the whole territory of the ancient republic of St. Marino, was seized with the noble enthusiasm of displaying in the most flattering and conspicuous manner the respect which was due to this genuine remnant of the sons of freedom. The ambassador Monge, deputed by the French general, told the chiefs of this obscure but happy community, that he came in the name of the French people to assure the ancient republic of St. Marino of their inviolable friendship. He entered into a concise history of the principal events of the revolution, and signified the glorious success with which their efforts had been crowned. After complimenting them for the asylum afforded to liberty within their walls, during the centuries when it seemed banished from the rest of Europe, the ambassador intimated, that if it was the wish of the government of St. Marino to enlarge the limits of their territory, the French republic would gladly embrace the occasion to give them the

most solid proofs of their good will. The reply of this small but virtuous and unambitious state was such as to afford a lesson both of political and moral wisdom to all the nations of Christendom.—“We place, (said they) citizen ambassador, in the number of the most glorious epochas that have distinguished the annals of our freedom, the day of your mission to our republic. Your republic not only conquers its enemies by the force of its arms, but fills its friends with amazement at the generosity of its proceedings. The love of our liberty makes us feel the worth of the magnanimous exertions of a great people aspiring to recover their own. Those exertions have surpassed all expectation. Your nation, single against the rest of Europe, has afforded the world an astonishing example of what that energy can achieve which is produced by the sentiment of liberty.—Your army, marching in the steps of Hannibal, and surpassing by its deeds whatever is most wonderful in antiquity, led on by a hero who unites to every virtue the powers of the most distinguished genius, has cast a glance on a corner of the globe where a remnant of the sons of liberty fled for refuge, and where is found rather the plainness of Spartan manners than the elegance of Athens. You know, citizen ambassador, that the simplicity of our customs, the deep sentiment we cherish of liberty, are the only inheritance which has been transmitted to us by our fathers: this we have been able to preserve untouched amidst the political convulsions which have taken place in the succession of many revolving ages, and which neither ambition nor hatred has been able to destroy. Return then to the hero who has sent you: Carry back to him the free homage not only of that admiration which we share with the whole world, but also of our gratitude: Tell him that the republic of St. Marino, satisfied with its mediocrity, fears to accept of his generous offer of enlarging its territory, which might in the end prove injurious to its liberty.”

‘Here then is a striking and instructive instance of a community enjoying in grateful contentment their beloved and enviable freedom while a thousand years have rolled away, and who, satisfied with the peaceful possession of their native mountain, refuse to hearken to the most tempting offers of an enlargement of their dominion. What a contrast to the wicked and absurd policy of those Christian countries which, great in riches, in extent of territory and population, place their chief glory in subjecting to their tyrannical yoke the farthest regions of the globe, whose weak and unoffending inhabitants could never have afforded the slightest pretext for inflicting upon them these atrocious injuries, and who have no knowledge of their conquerors, but in the character and capacity of oppressors, plunderers, and assassins!’ p. 360.

From these extracts our readers will form their opinion of a work which is evidently written on the spur of the occasion: and we may rather applaud the author for his dispatch in a concern of such magnitude, than blame him for not obtaining ends which require much time, long meditation, accurate investigation, and nervous and animated diction. The work is written with an easy flow: it brings together events nearly as they occurred in the order of time; and may be perused with

pleasure by those who are hostile to the late minister. If some of the political reflexions, which might serve as food for essays, were expunged, the work would receive no injury: low expressions should be obliterated, and the correcting hand of the writer may be often advantageously employed.—The reflexion, with which the history concludes, shall terminate our remarks; and it is no bad specimen of the author's style, and his mode of winding up a period.

‘ Thus, by the profligate ambition and presumption of the French directory on the one part, and the pride, folly, and mischievous activity of the British administration on the other, was a war, which appeared well nigh terminated, re-commenced with additional fury;—seeming but too likely to extend to a long succession of calamitous and mournful years, destined to be recorded in letters of blood. But the terrified imagination sees pourtrayed, on the veil which conceals futurity from mortal view, frightful forms and ominous characters, bearing little resemblance to the events actually pre-ordained, in the course of human affairs, to take place.’ p. 533.

ART. IV.—*Philosophical Transactions of the Royal Society of London. For the Year 1801. Part I.* 17s. sewed. 4to. Elmsly.

THE first article in this interesting volume is ‘ The Croonian Lecture, on the Irritability of Nerves, by Everard Home, Esq. F.R.S.’ The case that suggested the author's inquiries and experiments was by no means a singular one. A person thirty-six years of age, of an irritable habit, was thrown from a horse with his whole weight on his thumb. The part swelled and became subject to spasms and paralytic affections, which in time extended to the head, and terminated in death. The injury, as is evident from concomitant circumstances, existed in the median nerve, which was divided as it passes from under the annular ligament, but without success. This injury might have been varied; the divided extremity might have adhered to the external wound, and been affected by its inflammation: it is at least certain that wounded and divided nerves do not heal easily, and it is equally certain that injuries at the divided extremities of nerves are referred to those extremities which existed previous to the division. The circumstances however show that irritation *did* continue at the extremity next the arm, and it is singular that no attention was paid to the irritated part. Mr. Home's views in the present article are directed to a very different quarter, viz. the contraction of the nerves themselves, independently of the muscular fibres. He divided, therefore, different nerves of animals, alive, and immediately after being killed. He found the contraction considerable, and, *ceteris pa-*

ribus, uniform. We cannot enter into any controversy on the subject, because it would lead us too far; and shall only remark, that the language of *experimental* physiologists has been, unequivocally, that the nerves do *not* contract when divided; that our author's experiments are peculiarly doubtful, because he raised the nerve on a bistory, or divided it with a pair of scissors. Various physiologists would have told him that compressing the severed end of a nerve which leads to a muscle would have made it contract, and its elevation on a bistory, or its compression by the closing blades of a pair of scissors, must certainly produce the same effect. The contraction of the muscle, as it shortens that organ, must of course excite a retraction of the separated nerve. In his experiments also he ought not to have included the coats of the nerve, which are certainly elastic, and not without suspicion of being muscular. He cannot hence, therefore, predicate irritability of nerves, which, if it were observable in his experiments, might be derivable from their tunics. On the whole, we think the present article, either in point of reasoning or observation, wholly inconclusive, and perhaps unworthy of a place in the present very respectable collection.

‘ II. The Bakerian Lecture. On the Mechanism of the Eye. By Thomas Young, M.D. F.R.S.’

This paper, in many views excellent, is designed chiefly to support our author's opinion, that the eye is adapted to vision, at different distances, chiefly, if not entirely, by the muscular fibres of the crystalline lens or its coat. We cannot give an adequate view of the whole, but shall follow Dr. Young so far as our circumstances will permit.

He begins with considering the refractive power of a variable medium, applying his observations to the structure of the crystalline lens. This part, from its mathematical form, is incapable of abridgement; but we must particularly mention with approbation his very simple and accurate instrument, the optometer, founded on the same principle, and for the same purposes, with that described by Dr. Porterfield in the fourth volume of the Medical Essays of Edinburgh. We ought perhaps to select our author's determination of the refractive power of the crystalline lens, and his remarks on the causes of the different conclusions on this point.

‘ For determining the refractive power of the crystalline lens by a direct experiment, I made use of a method suggested to me by Dr. Wollaston. I found the refractive power of the centre of the recent human crystalline to that of water, as 21 to 20. The difference of this ratio from the ratio of 14 to 13, ascertained from calculation, is probably owing to two circumstances. The first is, that the substance of the lens being in some degree soluble in water, a portion of the aqueous fluid within its capsule penetrates after death, so as some-

what to lessen the density. When dry, the refractive power is little inferior to that of crown glass. The second circumstance is, the unequal density of the lens. The ratio of 14 to 13 is founded on the supposition of an equable density: but, the central part being the most dense, the whole acts as a lens of smaller dimensions; and it may be found by Prop. VII. that if the central portion of a sphere be supposed of uniform density, refracting as 21 to 20, to the distance of one half of the radius, and the density of the external parts to decrease gradually, and at the surface to become equal to that of the surrounding medium, the sphere thus constituted will be equal in focal length to a uniform sphere of the same size, with a refraction of 16 to 15 nearly. And the effect will be nearly the same, if the central portion be supposed to be smaller than this, but the density to be somewhat greater at the surface than that of the surrounding medium, or to vary more rapidly externally than internally. On the whole, it is probable that the refractive power of the centre of the human crystalline, in its living state, is to that of water nearly as 18 to 17; that the water imbibed after death reduces it to the ratio of 21 to 20; but that, on account of the unequable density of the lens, its effect in the eye is equivalent to a refraction of 14 to 13 for its whole size. Dr. Wollaston has ascertained the refraction out of air, into the centre of the recent crystalline of oxen and sheep, to be nearly as 143 to 100; into the centre of the crystalline of fish, and into the dried crystalline of sheep, as 152 to 100. Hence, the refraction of the crystalline of oxen in water should be as 15 to 14: but the human crystalline, when recent, is decidedly less refractive.

These considerations will explain the inconsistency of different observations on the refractive power of the crystalline; and, in particular, how the refraction which I formerly calculated, from measuring the focal length of the lens, is so much greater than that which is determined by other means. But, for direct experiments, Dr. Wollaston's method is exceedingly accurate.' P. 41.

The whole extent of the retina is not equally sensible, nor is its vision equally perfect: the imperfection, Dr. Young remarks, begins within a degree or two of the visual axis, and at the extent of five or six degrees becomes nearly stationary; but, at a still greater distance, is principally, if not wholly extinguished. The imperfection is owing to the unavoidable aberration of the oblique rays, but chiefly to the insensibility of the retina, throughout its whole extent; the sensible portion of which probably coincides with the painted choroid of quadrupeds. In general, the retina is of such a form as to receive the most perfect image on every part of its surface that the state of each refracted pencil will admit; and the varying density of the crystalline renders *that state* capable of delineating such a picture to the greatest advantage. This contrivance is truly a beautiful one, and it is here admirably developed; but, with all the advantage it affords, the eye is seldom perfectly achromatic.

Our author next considers more particularly the faculty of

the eye of accommodating itself to the different distances of an object, and inquires whether it may arise from the diminution of the radius of the cornea, the increased distance of the lens from the retina, or a change in the figure of the lens itself. We need scarcely observe that Dr. Young decides in favour of the latter cause, in support of which his arguments and experiments are highly judicious and well contrived. We dare not say that the proposition is demonstrated: but, in Dr. Young's hands, it has attained an elucidation and degree of evidence which we scarcely ever expected to have found. He admits, that the action formerly attributed to the external coats cannot afford a solution of the phænomenon. The change must be in the lens itself. He thinks he can trace nerves not wholly into the lens, but very nearly approaching it; and, on the whole, is of opinion that it must be considered as a muscular organ.

‘ I consider myself as being partly repaid for the labour lost in search of the nerves of the lens, by having acquired a more accurate conception of the nature and situation of the ciliary substance. It had already been observed, that in the hare and in the wolf, the ciliary processes are not attached to the capsule of the lens; and if by the ciliary processes we understand those filaments which are seen detached after tearing away the capsule, and consist of ramifying vessels, the observation is equally true of the common quadrupeds, and, I will venture to say, of the human eye. Perhaps this remark has been made by others, but the circumstance is not generally understood. It is so difficult to obtain a distinct view of these bodies undisturbed, that I am partly indebted to accident for having been undeceived respecting them: but having once made the observation, I have learnt to show it in an unquestionable manner. I remove the posterior hemisphere of the sclerotica, or somewhat more, and also as much as possible of the vitreous humour, introduce the point of a pair of scissars into the capsule, turn out the lens, and cut off the greater part of the posterior portion of the capsule and of the rest of the vitreous humour. I next dissect the choroid and uvea from the sclerotica; and, dividing the anterior part of the capsule into segments from its centre, I turn them back upon the ciliary zone. The ciliary processes then appear, covered with their pigment, and perfectly distinct both from the capsule and from the uvea; and the surface of the capsule is seen shining, and evidently natural, close to the base of these substances. I do not deny that the separation between the uvea and the processes extends somewhat further back than the separation between the processes and the capsule; but the difference is inconsiderable, and in the calf does not amount to above half the length of the detached part. The appearance of the processes is wholly irreconcilable with muscularity; and their being considered as muscles attached to the capsule is therefore doubly inadmissible. Their lateral union with the capsule commences at the base of their posterior smooth surface, and is continued nearly to the point where they are more intimately united with the termination of the uvea; so that, however this portion of the base of the

processes were disposed to contract, it would be much too short to produce any sensible effect. What their use may be cannot easily be determined: if it were necessary to have any peculiar organs for secretion, we might call them glands for the percolation of the aqueous humour; but there is no reason to think them requisite for this purpose.' p. 78.

Some other remarks on the eyes of fishes, insects, &c. are added; but we shall prefer transcribing our author's own recapitulation.

' First, the determination of the refractive power of a variable medium, and its application to the constitution of the crystalline lens. Secondly, the construction of an instrument for ascertaining, upon inspection, the exact focal distance of every eye, and the remedy for its imperfections. Thirdly, to show the accurate adjustment of every part of the eye, for seeing with distinctness the greatest possible extent of objects at the same instant. Fourthly, to measure the collective dispersion of coloured rays in the eye. Fifthly, by immersing the eye in water, to demonstrate that its accommodation does not depend on any change in the curvature of the cornea. Sixthly, by confining the eye at the extremities of its axis, to prove that no material alteration of its length can take place. Seventhly, to examine what inference can be drawn from the experiments hitherto made on persons deprived of the lens; to pursue the inquiry, on the principles suggested by Dr. Porterfield; and to confirm his opinion of the utter inability of such persons to change the refractive state of the organ. Eighthly, to deduce, from the aberration of the lateral rays, a decisive argument in favour of a change in the figure of the crystalline; to ascertain, from the quantity of this aberration, the form into which the lens appears to be thrown in my own eye, and the mode by which the change must be produced in that of every other person. And I flatter myself that I shall not be deemed too precipitate in denominating this series of experiments satisfactorily demonstrative.' p. 82.

' III. On the necessary Truth of certain Conclusions obtained by Means of imaginary Quantities. By Robert Woodhouse, A.M. Fellow of Caius College. Communicated by the Rev. S. Vince, A.M. Plumian Professor of Astronomy in the University of Cambridge.'

We have read with pleasure this ingenious defence of mathematics against those who reproach its paradoxes, and ridicule its impossible quantities, which are admitted as means of attaining veracity. We cannot however give any account of it which will satisfy the reader who has not made mathematical inquiries the object of his attention; and a mathematician can only read it with advantage in the work itself.

' IV. On the Production of artificial Cold by Means of Muriate of Lime. By Mr. Richard Walker. Communicated by Henry Cavendish, Esq. F.R.S.'

We have already noticed M. Lowitz's very singular discovery of the great cold produced by adding muriate of lime to snow or pounded ice. Three parts of the former to two of the latter sunk the thermometer to 50, and quicksilver in large quantities was frozen by this experiment. Mr. Walker has succeeded in repeating the experiment, and, by operating on a mixture previously cooled, has produced a temperature so low as 91—perhaps the lowest degree ever procured by human art. He then tried the muriate of lime, prepared so as to continue solid during the summer, and produced, by five parts of the salt to four of water, 29 degrees of cold. At any time therefore, in the summer, water may be reduced to 21 degrees of Fahrenheit, 11 degrees below the freezing point; and by employing ice thus procured, with some necessary precautions, mercury may be frozen in the hottest summer day. A view of the general effects of the different frigorific mixtures is added, and a postscript, announcing that ice formed *on the outside* of a vessel containing the frigorific mixture is transparent, while that produced from a fluid *immersed in the mixture* is usually opaque. The solution is, that it is frozen more slowly; but Mr. Walker generally throws an air of importance over common observations.

'V. Account of a monstrous Lamb. In a Letter from Mr. Anthony Carlisle to the Right Honourable Sir Joseph Banks, Bart. K.B. P.R.S.'

This lamb was an extraordinary production, but by no means singular. It wanted wholly the cerebrum and the head. It had two external ears, and the remains or rudiments of the small bones of the ear between these organs. One passage led from the external parts to the œsophagus and larynx. The cerebellum was perfect.—The following remarks are judicious and philosophical. We could, we think, did our limits permit, pursue them with some success.

'The narration of these appearances assists and confirms other facts, in demonstrating that the formation and growth of animals in the uterus are independent of any influence from those parts of their brain which properly belong to sensation. We have to regret that this animal did not live to show the phænomena of volitions directed to its limbs, and other apparatus, without that intelligence from the organs of the senses which regulates and directs the efforts of perfect animals. The careful observance of such circumstances may in future bring us to discoveries of the highest value, in that part of physiology which is now enveloped in deep mystery: the facts at present collated are not sufficient. The intellectual phænomena of persons who sustain known injuries of particular parts of the brain; the appearances on the dissection of ideots, with their mental particularities; the anatomical history of maniacs—all promise, when properly cultivated, a series of truths, which it may not be

extravagant to hope will open sublime views into those recesses of our construction which justly rank among the most curious, if not the most important objects of research.' P. 142.

'VI. An anatomical Description of a male Rhinoceros. By Mr. H. Leigh Thomas, Surgeon. Communicated by George Fordyce, M.D. F.R.S.'

The description before us is in a great degree new, at least to the English reader; for there is more than one dissection of the rhinoceros described by French anatomists, though, if our recollection serve, the accounts are not so full as in the present article. The animal died of an inflammation in the lungs; and, when alive, showed no attachment even to the person who fed it, but continued torpid, and apparently stupid. The anatomy, in general, corresponded to that of the horse. The cæcum was however much larger, and the internal parts of the stomach lined with a secreting membrane. The intestines were short, but their surface greatly increased by long processes, resembling the valvulæ conniventes. The liver was very soft, but this might have arisen from an unnatural mode of living. The urinary organs were apparently very simple in their structure, as an injection passed into the ureter, though urged with little force. From the convex side of the penis being towards the body, this animal must have been a retro-cœlent.

'Whilst the animal was living, the eyes always appeared dull and watery; the upper and under palpebræ were scarcely ever observed to come together; the palpebra tertiâ was frequently carried over the cornea, and corresponded in shape and structure to that of the ox. The muscles of the eye-ball were exactly similar to those of other graminivorous animals: the globe of the eye was not larger than that of the sheep; and the cornea was much smaller. Upon cutting through the sclerotic coat, it was found somewhat harder and thicker than what is observed in the sheep; and, upon endeavouring to separate it from the choroid, I found an uncommon resistance at the posterior part of the eye; though in other parts the adhesion between the coats appeared less than what takes place in the human body. This unusual connexion naturally directed my attention more particularly towards it; when I readily discovered four processes, arising by distinct tendons from the internal and posterior portion of the sclerotica, and at equal distances from the optic nerve. These processes passed forwards between the coats, gradually becoming broader, and being insensibly lost in, and forming a part of, the choroid, at the broadest diameter of the eye: the connexion between the coats around the outer circle of the cornea was the same as is observed in the eye of other animals. The processes had a muscular appearance—the fibres running forward in a radiated direction; they were detached from the coats with the greatest facility, except at their origins and insertions, where it required considerable force to tear them from the sclerotica; and, at

their terminations, they became so intimately connected with the choroid, as to form only one substance. On neither of their surfaces was there any thing similar to the nigrum pigmentum; the pigment was confined to the inside of the choroid coat, without any structure similar to the tapetum lucidum. The ciliary processes were affixed to the crystalline lens; they were extremely short and indistinct, not having that beautiful arrangement commonly seen in the eye of other quadrupeds. The iris was circular, and of a dark brown colour. The crystalline lens was somewhat remarkable, with respect to its form being nearly spherical; this was very strongly marked, when compared with the lenses of several other animals: the anterior surface was a little flattened.' P. 149.

These processes are apparently muscular: but what influence such appearances may have on the theory opposed by Dr. Young in the present volume, we cannot stay to inquire.

'VII. Demonstration of a Theorem, by which such Portions of the Solidity of a Sphere are assigned as admit an Algebraic Expression. By Robert Woodhouse, A.M. Fellow of Caius College, Cambridge. Communicated by Joseph Planta, Esq. Sec. R.S.'

The demonstration of this theorem is incapable of abridgement.

'VIII. Account of the Discovery of Silver in Herland Copper Mine. By the Rev. Malachy Hitchins. Communicated by the Right Hon. Sir Joseph Banks, Bart. K.B. P.R.S.'

The silver is contained in the cross lode, chiefly on the eastern side, and it raises the copper lode. The silver ore is a mixture of galena, native bismuth, grey cobalt ore, vitreous silver ore, and native silver, in the same proportions as they are arranged. The rest of the lode is quartz, intermixed with iron, manganese and wolfram, with a small proportion of cobalt and antimony. As the lode of silver dips so low, it is not likely to be very productive, especially if there be no greater powers of raising water than the present steam engines possess.

'IX. Account of an Elephant's Tusk, in which the Iron Head of a Spear was found imbedded. By Mr. Charles Combe, of Exeter College, Oxford. In a Letter to the Right Hon. Sir Joseph Banks, Bart. K.B. P.R.S.'

It is not uncommon to find balls in the tusks of elephants; but we do not remember having ever heard of a weapon, urged only by human action, being lodged in this hard substance. Mr. Combe properly supposes that it penetrated through the skull contiguous to the root of the tusk.

'X. Description of the Arseniates of Copper and of Iron, from the County of Cornwall. By the Count de Bournon. Communicated by the Right Hon. Sir Joseph Banks, Bart. K.B. P.R.S.'

‘XI. Analysis of the Arseniates of Copper and of Iron, described in the preceding Paper; likewise an Analysis of the red octaëdral Copper Ore of Cornwall; with Remarks on some particular Modes of Analysis. By Richard Chenevix, Esq. M. R. I. A. Communicated by the Right Hon. Sir Joseph Banks, Bart. K. B. P. R. S.’

These papers are very satisfactory, and show very clearly the great importance of crystallography, as analysis fully confirmed the arrangement deduced from the crystalline forms. Count de Bournon seems to be a very experienced crystallographer. The arseniates of copper are little known; they are not mentioned by Fourcroy in his late very comprehensive work, and we do not find any mention of them in the abbé Haüy’s excellent system, now under our hands, and which we hope to be able to introduce to the English reader in our next Appendix. They occur however in Klaproth’s Short View of the Mineralogy of Cornwall, long since translated and noticed in our journal.

It is with great regret we find it totally out of our power to follow the very able author of the former paper in all his remarks. We can only observe, that he notices four species of arseniates of copper;—1. That in the form of an obtuse octaëdron; 2. In hexaëdral laminæ with inclined sides; 3. In the form of an acute octaëdron; 4. In the form of a trièdral prism.

The arseniates of iron are still more rare. These were supposed by Klaproth to be arseniates of copper; but the real ingredient is iron, and the copper seems only to be an accidental mixture. The first species, the simple arseniate of iron, crystallises in perfect tubes, sometimes, though rarely, a little flattened. The form of the second species is a rhomboïdal tetraëdral prism, two edges of which are very obtuse, and the two others very acute.

Of Mr. Chenevix’s very laborious and scientific paper we are still less able to give a satisfactory analysis; for it is full of minute chemical erudition, and displays a very particular and comprehensive view of his subject in many points. The third species of the preceding paper is the most simple, containing only oxide of copper and arsenic acid, in the proportion of 60 to 39.7. The fourth species contains less copper and a proportion of water, in which some of the varieties of the third species agree. The second species contained also oxide of copper, arsenic acid, and water. The first species was of the same nature, differing only in the proportions. Various other analyses of similar ores are added, which we cannot follow. We shall therefore conclude our account of this part of the paper with two very important extracts.

‘With regard to the colour of some specimens of arseniate of copper, it is easily to be accounted for upon chemical principles.

The mistake under which we have long laboured, that the green is the real oxide of copper, has happily been rectified by M. Proust. He has proved it to be a particular substance, (to which he has given the very improper name of hydrate of copper,) endowed with peculiar properties, and composed of the brown oxide, and of water, in a state of combination. From his experiments, and from what I myself have seen, I am inclined to draw the conclusion, that we have never yet obtained by art any real salt of oxide of copper. In examining, for instance, sulphate of copper, we find it to afford blue crystals; and to contain a known quantity of water of crystallization, and of what we formerly called the oxide. But that oxide still retains a quantity of water, of which when it is deprived, it passes to a very dark brown, and changes its chemical nature and properties.' P. 204.

The second passage we shall select is our author's own recapitulation :

' In taking a retrospective survey of the experiments above related, upon the various natural arseniates of copper which we have examined, we shall find,

' First, That natural arseniate of copper exists in three different states of combination: the first containing 14 *per cent.*, the second 21 *per cent.*, and the third about 29 *per cent.* of acid.

' Secondly, that each of these may contain different proportions of water, either as constituting a hydrate, or as water of crystallization.

' Thirdly, that, upon losing its water, arseniate of copper will pass from blue to pale green, and finally to brown, as in No. I.

' Fourthly, that No. I. is the only real arseniate of copper, all the others being arseniates of hydrate of copper.

' Fifthly, that No. I. is not to be admitted as an arseniate of copper containing 39,7 *per cent.* of acid. For, if we put it on the same footing with the others, in admitting a due proportion of water into its composition, we shall, by calculation, reduce it to that class containing 29 *per cent.*

' Sixthly, that, in beginning with that kind which contains the least quantity of acid, and rising progressively to that which contains the greatest, we shall find the order to be thus:

' No. VI. contains - - - 14 *per cent.*

' No. V. - - - 21 *per cent.*

' Nos. I. III. and IV. - - - 29 *per cent.*

' No. II. seems to be a particular species. It consists of a much greater proportion of oxide, with a less quantity of water, (and this its external colour announces,) combined with nearly the same proportion of arsenic acid. Indeed, if certain characters did not speak so strongly in favour of this division, I should not have hesitated to class it with the last-mentioned kinds. But it is found in many states, which seems to indicate that the water is by no means in the same degree of intimate combination that it is in the others; and this alone may serve to distinguish it, to the eye of the mineralogist.

‘ If to the above natural arseniates is added the second artificial arseniate, we shall have another proportion of acid, at the rate of 40 *per cent.* Here then we have two simple substances combined in four different proportions, and producing seven distinct combinations.

‘ But, what is not the least to be admired, is the wonderful accordance in the order which two sciences, operating with very different instruments, have allotted to the same substances. By that, not only the sagacity of nature becomes very striking, but, from the acknowledged accuracy of one method of investigation, the reliance to be placed upon the other is rendered more conspicuous, and each receives additional strength and confirmation. Chemistry has long been in the habit of aiding the science of mineralogy, of which it laid the foundation; but it was not till lately that crystallography could form a judgement of its own, much less confirm the truth of the source from which it sprung.’ P. 216.

The third section contains the analysis of a red octaëdral copper ore, in which the metal exists in a state hitherto unknown in nature. Of the minute chemical observations in this section we can give no analysis, but shall add the conclusion.

‘ From the foregoing experiments we may perceive into how many errors we may be drawn, if, in arguing from the results which we obtain, we pronounce too hastily upon the state in which a substance exists in the subject of any analysis. After what has been shown, with regard to the action of muriatic acid upon a mixture of metallic copper and black oxide of copper, both reduced to powder, and of the action of phosphoric acid upon the ore itself, it may be still a doubt whether this ore is really a suboxide, or a mixture of metallic copper and oxide of copper, at 20 *per cent.* of oxygen. But as similar proportions of both, after having been made red hot, presented all the properties and appearances of the ore much more strongly than when simply mixed, it is fair to conclude that it is a real suboxide. Had not muriatic acid been used, the natural conclusion would have been, that the ore was a mixture, or at most a combination, of these two substances; for such did it appear to be by the testimony of the other acids. The truth is, we are but little acquainted with the exact state in which substances exist in many natural combinations. However, in the mineral kingdom, such fallacious conclusions are less frequently to be dreaded than in the vegetable and animal kingdoms. But in every research it is important to leave as little room for them as possible; and he who would indicate a sure and constant method of ascertaining whether, in many cases, what we deem a component part is not in fact a product of the operation, would render to science a service, the real value of which is perhaps not now entirely foreseen.’ P. 240.

The Meteorological Journal concludes this part of the volume. The thermometer was from 88° to 22°; but, as usual, the superior extreme is too high. The mean heat was 51; that of April 51.5. The range of the barometer was from 30.45 to 28.75; the mean height 29.90. The hygrometer from 95 to 41; its mean degree 79.2. The quantity of rain only 18.925 inches!

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ART. VII.—*An Epitome of the Natural History of the Insects of China ; comprising Figures and Descriptions of upwards of One Hundred new, singular, and beautiful Species : together with some that are of Importance in Medicine, Domestic Economy, &c. The Drawings are accurately drawn, engraved, and coloured, from Specimens of the Insects ; the Descriptions are arranged according to the System of Linnæus, with References to the Writings of Fabricius, and other systematic Authors. By E. Donovan, Author of the Natural History of British Insects. 4to. 4l. 4s. Boards. White.*

THIS work is executed with peculiar beauty and accuracy ; yielding, perhaps, in delicacy of colouring, to the Lepidopterous Insects of Georgia published by Mr. Abbott, but in no other respect inferior. We must however confine our commendations to the plates and the descriptions. Where the author speaks from himself, he is peculiarly unfortunate. Mr. Donovan delayed his publication till the event of lord Macartney's embassy was known ; and though he regrets the 'issue' of this attempt, 'in common with every friend to the commercial advantages and scientific inquiries of this country,' he thinks it, 'on the whole, more favourable to the present publication than if the event had been different.' Does he mean that an extensive knowledge is less advantageous than a partial ? or that, as he was determined to publish an 'epitome,' it was lucky that more was not known ? In either case the observation is peculiarly strange. He allows that if a general intercourse had been admitted between the two nations, and the language of China had been better understood, it is impossible to calculate the advantages which entomology, among other sciences, might have derived ; for the Chinese, like their neighbours the Japanese, are well acquainted with the natural productions of their empire, and zoölogy and botany are favourite studies among them. He knows not to what extent natural history has been cultivated amidst this people ; but, by adding the Japanese, our author has saved us a troublesome investigation ; for we *do* know, from Thunberg, that the latter have very little knowledge of their own natural productions, and that the knowledge of the Chinese in natural history, *as a science*, is, pretty certainly, in an equal degree imperfect.

In short, the author has contented himself with collections from different cabinets, and arranged the whole according to the 'favourite' system of Linnæus. He ought however to have known that Linnæus's is not a *favourite* system, and that, on the continent, it has been superseded by those of Fabricius and Olivier. The genera of the former are however added, and the synonyms of the latter in many instances : these, in

general, are numerous and accurate, and often from works little known or with difficulty procured.

Among the coleoptera,—we follow the system of Linnaeus, which still continues to be *our* favourite,—we find eight species of scarabæus; the cetonia Chinensis and the melolontha viridis, two new genera from Fabricius; seven species of curculio; three of cerambyx; two of buprestis, the tenebrio femoratus, and the meloë cichorei, the true cantharis of the ancients. Of the hemiptera we find various species, of the mantis, gryllus, cicada nepa, and cimex, with one only of the fulgora, F. candelaria. The papilios are grouped according to the fanciful analogy of the Swedish naturalist; and thirty-two species are enumerated, with some of the sphinges and phalenæ. Of the neuropteræ we have only one genus, libellula; and of the apteræ, aranea maculata, cancer mamillaris and mantis, and the scolopendra morsitans. The plates, we have already said, are executed with peculiar beauty; and in many, as in Mr. Abbott's work, a branch is added either of curiosity or of the tree on which they feed. We cannot notice every design, but shall mention some of the insects which either are rare or merit some remark.

It may be in general observed that these insects are not exclusively Chinese, and that indeed they are seldom so. To many of the descriptions miscellaneous remarks are added, which, though they break the chain of scientific delineations, are to us often pleasing and interesting. Those on the scarabæus sacer show no inconsiderable knowledge of the ancient Egyptian superstitions. The cetonia and curculio Chinensis are particularly rare, and the latter probably a non-descript. The C. perlatus and pulverulentus are equally uncommon, and have not yet been engraved. The buprestides are well figured; and our author has cleared some of the difficulties arising from the inaccuracy of Fabricius, who has confounded the B. vitata and ignita; but the whole is still somewhat obscure.

The observations subjoined to the description of the mantis flabellicornis are very pleasing; but in these auxiliary remarks, or rather in the references, we meet with some striking errors, as if the original authors were not understood by Mr. Donovan. The peculiar ferocity of the mantes, and their battles, in which the weaker sex is not spared, and their fear of the ant, are singular circumstances. It has been called the animal plant, and is supposed to have changed its animal to a vegetable nature. Our author seems to think that it may conceal the seed of a clavaria, or some other cryptogamic plant; and he thus explains rationally what has appeared wonderful or incredible. Other authors have however offered similar explanations. It is styled the soothsayer, from its immovable posture, supposed to be the position of study or adoration; but is only designed,

by its resemblance to a leaf, to mislead the incautious insect on which it preys.

The account of the *fulgora candelaria* is also entertaining, but too long. The author is not aware that the emission of light is voluntary; and, strange as the expression may appear, that light is separated by its motions or in its secretions. A branch of the *chrysanthemum Indicum* is added to the figure of the insect. The additions to the description of the cicada are also too extensive: it was thought to approach the divinities, because its supposed food, viz. dew, is less gross than that of other insects. The veneration of the Athenians for this little animal is not explained very satisfactorily; and the inquiry would lead us too far. A branch of the *laurus camphora* is added. The *tettigonia splendidula* of Fabricius is a cicada, and singularly curious. It has not before been engraved.

The cicada *limbata* is the white-wax insect of China, and a branch of the tallow-tree is added. A copious account of these very singular substances is annexed. The animal figured by sir George Staunton seems to be the pupa only, and what is properly the perfect animal is represented from Stoll.

Several of the cimices are peculiarly curious, as the *C. dispar*, *Stockerus*, *crucifer*, *Phasianus*, *Slanbuschii*, and *bifidus*. These seem to have formed no part of any other collection.

The butterflies are known to be singularly beautiful; and we must pass over those of common elegance, and notice only such as are highly so, or peculiarly curious. The first of these is the *papilio crino*, which is represented on a branch of the flowers of the *renealmia exaltata*—a plant and animal, so far as our knowledge extends, which have not been engraven, and each possessing a brilliancy of colour almost unexampled. The *papilio peranthus* of Fabricius is peculiarly scarce: it is represented on a branch of the *arundo bambos*. No figure of the *P. Laomedon* of Fabricius has been published, except in the present collection. The *P. Telamon* is a new and undescribed species, taken during the late embassy to China. The *P. rhetenor* is a Chinese insect; and our author would make it a distinct species from the *P. Menelaüs*, did not the authority of Fabricius oppose the separation. Its colour is of a beautiful blue; and it is represented on a branch of the *thea laxa*, the broad-leaved or bohea tea. The *P. Vesta* is peculiarly rare; and the *P. pyranthe* has never been figured. It is represented on the *melastoma Chinensis*: the colour is a bright yellow. The *P. Hesperia* and *alymnus* are very uncommon: the latter is exhibited on a flower of the *hemerocallis Japonica*. The *P. Jacintha* and *Gambricius*, *Jairus Antiochus*, *Bernardus*, and *Erymanthis*, are also rare: many of these have never been engraven.

Of the genus *sphinx* there are few Chinese species. The *sphinx thallo* is described. Mr. Donovan adds, with great pro-

priety, that the papilio thallo of Fabricius has probably no existence: it is taken from an imperfect representation in one of Edwards's plates, where the engraver seems to have completed from fancy a mutilated insect, which, after all, is not a papilio. The sphinx pecticornis is taken from the same insect. We may here add, that Fabricius, in many parts of this volume, is freely criticised, and often with justice; yet his entomology, on the whole, is the most correct and extensive that we possess. His merit consists in the accurate discrimination of the genera, and the very clear distinction and definition of the species; but, in the general distribution and arrangement, Linnæus is probably preferable.

The phalænas, with great reason, are supposed to be more numerous than the papilios. Very few are mentioned in the present volume. Under the phalæna Atlas, the family to which the silk-worm belongs, Mr. Donovan inquires into the origin of silk, and falls into the usual error of considering the Seres as Chinese. The silk of Cos was not the production of an insect, but the tuft of a marine animal. Some little, though not very satisfactory, information is added, respecting some other insects that produce silk. The phalæna militaris and lectrix are peculiarly scarce. The phalæna Zonaria is a non-descript. *P. Zonaria* 'alis viridibus, margine posteriore lato, rufescente, singulis macula marginali viridi.'

There are several new species of libellula. These animals are divided into three genera—the libellula, æstina, and agrion. The libellula Chinensis of Fabricius is, according to Mr. Donovan's account, truly a species of agrion.

The aranea maculata is not one of the largest spiders. It has been described by Fabricius only, and has never been before engraven. The cancer mamillaris is the only crab mentioned by Fabricius as a Chinese insect. The cancer mantis and the scolopendra morsitans scarcely merit any particular observation.

On the whole, this volume is very properly styled an Epitome of Chinese Insects; yet, as a work of natural history, it is beautiful, correct, and pleasing. The information is more extensive and more varied than is usual in publications of this kind; and, though the compilations be sometimes too long, and the remarks less connected with the chief subject of the work than might be expected, yet they relieve the mind from the dryness of mere description, and the eye from a succession of splendid representations. We may perhaps regret that these supplementary observations are not more original.

ART. VI.—*The History of Helvetia, containing the Rise and Progress of the Federative Republics, to the Middle of the Fifteenth Century.* By Francis Hare Naylor, Esq. 2 Vols. 8vo. 16s. Boards. Mawman. 1801.

OF Mr. Planta's History of Switzerland we lately gave an account so ample as to render it unnecessary that we should much enlarge on the present work, which displays considerable industry and ability. The reasons of its appearance, after the recent publication of Mr. Planta's work, are best explained by the author in his preface, which, in justice to him, shall be transcribed entire.

' I never was a friend to dedications, for I never was a friend to flattery. Nor am I an admirer of long and elaborate prefaces, because I consider the reader's judgement to be the best comment that any literary production can receive. Yet in my own case I feel myself called upon for some explanation, and as briefly as possible I will give it.

' The greater part of this publication was ready for the press before I was apprised of Mr. Planta's intention of treating the same subject. Nor is this extraordinary, since it was written during my residence in Italy. But no sooner did I see his Helvetic Confederacy advertised, than I laid down my pen, determined to wait for the appearance of that work before I finally decided upon the destiny of my own. Finding, however, that Mr. Planta's view of things differed materially from mine, and that we frequently considered the same object in an opposite light, I saw no reason to abandon my plan. How far I may have acted with prudence it remains with the public to determine.

' A word or two more may possibly be expected with regard to the conduct of the present work. In confining myself to the period which I have chosen, I have undoubtedly selected the most brilliant æra of Helvetic history. For, from the commencement of the Zurich war, the character of the Swiss underwent a material change. The confederacy was augmented in point of numbers, but its strength was evidently impaired.

' Much, I allow, remains to be said. The Burgundian and Italian wars, the progress of the reformation, the triumph of truth, and the decay of patriotism, afford an ample field for the historian, even should he decline to enter upon that awful period when the Alpine valleys ceased, perhaps for ever, to be the abode of freedom and of happiness.

' With respect to my future intentions, the public may possibly look for some information: but as yet I am unable to give it. By their decision I shall regulate my own. Thus much, however, I will venture to add—that should I discontinue my pursuit, it will not be from want of materials.

' A long residence upon the continent afforded me an opportunity of following the revolutions, both of Switzerland and Italy, through all their maze of horrors.—Papers too of the utmost importance are probably within my reach.—Yet I scarce know how to trust my feel-

ings ; nor do I think the present moment the most proper to treat so delicate a subject. I should wish to be thought impartial : but in whatever I undertake, I am resolved to be just.' P. i.

From the egotic tone of this preface, the intelligent reader would have observed, without Mr. Naylor's information, that he had not only resided a considerable time upon the continent, but had somewhat adopted the self-importance of a French republican author. The new philosophy is in many instances in opposition to the old : a philosopher of modern times wishes to make a world for himself, whereas his predecessors were content to bear with it as they found it ; and, what is more to the present point, the latter spoke of themselves with diffidence and humility, while the former often assumes a presumptuous and disgusting vanity.

In his first volume, Mr. Naylor begins the history of Switzerland with a retrospect of that country in the time of Julius Cæsar, and proceeds to the year 1343. The second volume closes with the council of Basle, and a view of manne.s in the fifteenth century. It is probable the ingenious author intends to dedicate two other volumes to a continuation of the work, which shall include the recent subjugation of this country by the French : and we must confess, from the advantages in his possession referred to in the preface, that we should be inclined to prefer such additional volumes to those now before the public.

After the valuable models of modern history which have been furnished by Hume, Gibbon, and Robertson, we are surprised that the author before us has not assumed a similar form, by marking on the margin of the page its chronology and general contents, which so much contribute to perspicuity and reference. We could also wish for a more acute spirit of criticism : nor can we, for instance, blindly assent to Cæsar's position, that 257,000 Helvetians disappeared before his arms. The calculations of the ancients concerning large numbers are so vague and exaggerated, that modern accuracy may subtract at least one half. In his authorities for the subsequent period, it would have gratified us moreover if Mr. Naylor had specified his original authors, instead of satisfying himself with Swiss compilations. The history of the Burgundians is too general ; while that of Switzerland, under their authority, ought nearly to have concentrated his sole attention. The writer's remark, p. 38, that the worship of images arose only from their being symbols of divine power, is too hypothetical, too much in the style of those who would reduce all mythology to one universal basis ; while we know, on the contrary, that it originated from many concurrent causes. Among the Hindu idols, for example, several are symbolic, while others are confessedly only those of deified philosophers or eminent warriors.

The account of the successors of Charlemagne is also too diffuse, too much in the spirit of such German compilers as Müller and Schmidt, without a due and particular attention to Switzerland alone. In general, the modern literature of Germany, instead of deserving to be followed as a model, has always appeared to us to be merely on a par with that of England in the sixteenth and the beginning of the seventeenth centuries; so that, in works of taste and elegance, the writers of the former country may be safely pronounced to be about two centuries behind those of the latter. In the present instance the compilations are conducted with so little judgement, that, even in Mr. Naylor's abstracted account of Charlemagne and his successors, we were more than once tempted to imagine we were perusing a history of France—the proper and peculiar topics being completely abandoned. We shall, however, as a specimen of Mr. Naylor's manner of treating those remote periods, extract the following passage.

' 879. Much about the same period count Boson gave a still more fatal blow to the declining power of the Carlovingian race. Boson was highly endowed by nature with all those splendid qualities which captivate applause. His military exploits had raised him to a pre-eminent station among the heroes of his age. The generosity, or rather prodigality, of his disposition, had secured to him the affections of the people. His sister, the beautiful Richilda, was the avowed favorite of Charles the Bald, to whom some authors pretend that she was privately married. By her unbounded influence, Boson had successively been elevated to the first dignities of the state, and had obtained the hand of the princess Hermengarde, the only daughter of the emperor Lewis the Second. Such brilliant distinctions were, however, by no means sufficient to content the ambition of a man whose views expanded as his fortune rose. In his opinion, nothing was done while any thing remained to be acquired. It is the remark of an ingenious writer, that men of common abilities wait for occasions, those of superior talents make them. The death of Lewis the Stammerer opened a new field to the enterprising spirit of Boson. He saw the possibility of obtaining an independent crown. His soul caught fire at the alluring prospect, and devoted every faculty to its attainment. In an age of superstition the influence of the clergy is unbounded. Happy would it have been for mankind had it always been exerted in the cause of virtue! But ambition is represented, by our great poet, as the sin by which angels fell. It was the passion to which Boson applied. He was by nature liberal; he now grew profuse. Every thing that wore an ecclesiastical habit was secure of his bounty. Hermengarde too, on her part, was not inactive, but seconded the projects of her husband with the resistless logic of wit and beauty. Such arguments are seldom ineffectual. Every eye was turned towards Boson, as the only person capable of filling the vacant throne. His virtues, his talents, his piety, all called him to it. Nobles, clergy, people, were equally unanimous in his favor. A general assembly was held at Vienne, in Dauphiny, when the Burgundian

sceptre was publicly tendered to the aspiring duke. Boson had now obtained the object of his wishes, but prudence still directed his conduct. He played his part like an experienced politician; affected surprise at the unexpected offer; pleaded inability to undertake the arduous charge; and at length requested a delay of three days, before he gave his final answer, that in solitude and retirement he might consult the inclinations of Providence. Boson's scruples, as we may easily believe, were not of a nature to require much casuistry; nor were the prelates so little versed in the arts of a court as to be deficient in argument. The fiat of heaven was given by the unerring voice of episcopacy, and Boson declared to be the elect of God. The ceremony of his coronation immediately ensued. He received the crown from the hands of the archbishop of Lyons, amid the acclamations of an applauding multitude; so that no title, either divine or human, seemed now wanting to consolidate his authority.

No sooner were the weak descendents of Charlemagne informed of what had happened, than they roused from their lethargic slumbers, preparing to inflict a signal vengeance upon the ungrateful rebel, whose rapid rise had been, in great measure, the work of their own creation. That their indignation was just it is impossible to deny, unless we admit the dangerous position, that talents confer the only true claim to greatness. But the corrupted minds of these degenerate princes were little calculated for any heroic exertions. Treachery was more congenial to their character; and experience had taught them the efficacy of corruption. But, to their utter confusion, they soon discovered that there was a source of power more permanent than any which terror can convey, and of which they had never suspected the existence. They found that the monarch who reigns in the hearts of his people is secure against every attack. Disappointed, and foiled in their base attempts, they had recourse to a more honorable system, and flattered themselves to effect by open force what their perfidious designs had failed to accomplish. A coalition was in consequence formed between Lewis and Carloman (the joint successors of Lewis the Stammerer), and the emperor Charles le Gros. With their united forces they entered the Burgundian territory, and laid siege to Vienne. Boson had withdrawn from the first violence of the storm, to a place of security in the neighbouring mountains, leaving the defence of his capital to Hermengarde. The princess proved herself worthy the important trust. By her example she animated the timid; by her praises she encouraged the brave. The citizens co-operated with the soldiers. Their defence was obstinate. Toils and hardships were forgotten while beauty shared them and rewarded the sufferer with a smile. On the part of the assailants the siege was languid and ill-conducted. Lewis too, unaccustomed to any fatigues but those of pleasure, fell sick and died. This event was followed by a fresh incursion of the Normans upon the coasts of France. Carloman trembled for his capital, and, drawing off his army, marched against the invaders, having first concluded a hasty peace with Boson, whose daughter he had married. Thus the whole weight of the war fell at once upon the emperor, who, finding his forces too much weakened by the defection of his ally to leave him any probability of success, immediately began to negotiate. A treaty

was in a short time concluded, upon condition that Boson should be left in tranquil possession of the Burgundian crown, provided he would consent to hold it as a fief of the empire.' Vol. i. p. 77.

When our author proceeds to lament the want of information concerning these periods, we are led to infer that he is unhappily a stranger to the exuberance of Francic chronicles. To write an exact history of Switzerland it was necessary to consult the grand collection of Bouquet; and, in our review of Mr. Planta's book, we have already recommended that of Goldastus. It is not a little surprising that both our author and Mr. Planta have nearly passed in silence the invasion of Switzerland by the Huns in the tenth century, though one of the most important and singular events in the ancient history of that country.

In p. 100 we at length arrive at the twelfth century through a mass of extraneous matter concerning the German emperors and the Burgundians; while the best form at this period would have been that of *annals*, merely indicating those events which relate to Switzerland, half of which was possessed by the Burgundians, and the other half by the Alemanni.

In his fourth chapter Mr. Naylor gives what he calls a view of society during the thirteenth century, but which is every way inferior to the trivial information adduced by Voltaire in his *Histoire Générale*. The observations are besides extended over Germany, instead of being confined to the country in question. If some literary judge had been consulted, he would doubtless have advised Mr. Naylor to have suppressed the first 148 pages, as not only trivial and uninteresting, but almost wholly extraneous.

After wading through this chaos of injudicious compilation, we at length arrive in Switzerland.

At the accession of Rodolphus to the imperial throne, Helvetia was divided into a variety of little states. Among the most powerful of the independent barons were the counts of Toggenburg and Rapperswyl, who were masters of that remnant of the Thurgau which was unoccupied either by the bishop of Constance or the abbot of St. Gall. The canton of Zurich was subject to the potent families of Kyburg and Thurgau, with the exception of the lordship of Regensberg, which reached to the very gates of Zurich, and a small district belonging to the counts of Lensberg and the margrave of Baden. The towns of Arberg and Zofingen, with the whole western bank of the Aar, from Olten to Bibenstein, belonged to the counts of Froburg and Buheck. In the canton of Bale, the most considerable families were those of Thierstein and Homburg. The domain of the count of Rothenberg lay contiguous to the lake of Lucerne. Upon the extinction of the house of Zarengen, the principalities of Thun and Burgdorf had devolved to the house of Kyburg. Among the mountains of Berne we discover the lords of Wiflisburg. The great possessions of the house of Neuchâtel had

lately fallen between four collateral branches, viz. Neuchâtel, Arberg, Valendis, and Nidau. The town of Granson was subject to its respective lord. The dominions of the house of Savoy extended to the southern shore of the lake of Geneva, and from thence to St. Mauritius, while on the northern extremity it comprehended the whole country between Lausanne, Morat, and Iverdun. Even so far back as the eleventh century, this ambitious family had obtained a footing in one of the finest provinces of Transjurane Burgundy. Much about the same time the counts of Morienne had procured the investiture of the duchy of Chablais from the emperor Conrad the Second, in which grant both Vevais and Bomon were included. The inhabitants of the Lower Vallais, who were less indebted than their neighbours to nature for local strength, had likewise been rendered subject to the same jurisdiction.

‘ But formidable as this latter power appears, it was in reality far less so than that of the house of Hapsburg. From the remotest times that family had been in possession of the towns of Altenburg and Bruck, both places of considerable strength. Hapsburg itself was built in 1013 by Radpot, an ancestor of Rodolphus; Werner, bishop of Strasburg, who was his brother, having supplied the necessary funds. When finished, the wealthy prelate visited the castle, and, having examined it with an attentive eye, observed that the magnificence of the edifice by no means corresponded with the greatness of the expense. Radpot made no reply; but immediately called out his train of dependents, which had been greatly improved both in numbers and appearance by the bishop’s liberality, and, pointing to them, exclaimed, “It is not to the strength of our castles alone, but to the numbers and discipline of our followers, that we must look for the future glory of our family!”

‘ Notwithstanding the truth of this observation, which seems to have been treasured up as a leading principle to direct his posterity in the paths of ambition, it is nevertheless remarkable that the Austrian family has been more frequently indebted to alliances than to conquest for their immense acquisitions. The emperor Rodolphus inherited, in right of his mother, the counties of Lenzberg, Baden, and Kyburg, the town of Winterthur, with the landgraviates of Zug and Thurgau. The counts of Lauffenburg, a younger branch of the same house, possessed the towns of Seckingen, Waldshut, Lauffenburg, and Rheinfeld; while another, but more distant relative, had succeeded the counts of Kyburg in the principalities of Burgdorf and Thûn.

‘ The chief authority in the Grisons (the ancient Rhetia) centered in the bishops and counts of Coire; the lords of Sargans and Werdenberg had also a considerable influence in that country.

‘ The evident superiority of the houses of Hapsburg and Savoy over the rest of the Helvetic princes seemed clearly to indicate that the whole of Switzerland was ultimately destined either to be divided between them, or to be swallowed up by the successful competitor, in case they should disagree in the partition of their prey. Hitherto, indeed, the attention of the latter had been particularly directed towards the plains of Lombardy; while the former had entirely confined their views to northern or Germanic Helvetia: but the attain-

ment of the imperial crown opened a wider field to the aspiring genius of Rodolphus, and taught him to aim at sublimer projects.' Vol. i. p. 149.

Some account is then given of Zurich, at that time the most considerable of the Helvetian cities, and of Berne, Basle, &c. In his fifth chapter Mr. Naylor begins his statement of the Helvetic revolution.

' No sooner was the emperor's death made public, than the principal inhabitants of Uri, Schweitz, and Unterwalden, assembled to renew their ancient bond by an oath, which was conceived nearly in the following terms. " Be it known to all the world, that we, the inhabitants of the valleys of Uri, and of the mountains of Unterwalden, together with the men of Schweitz, in consideration of the alarming prospect of affairs, have united ourselves by the closest ties; and do solemnly swear to assist each other, both with our fortunes and our lives, against every aggressor whatever. Such is the spirit of our league, and it is imprinted on our hearts. It was formerly the privilege of this country to be subject to the jurisdiction of no magistrate who was not a native of it, nor to any one who had purchased his employment. Among us, the decision of every dispute should be referred to the most prudent; nor is any one at liberty to refuse the office. Our laws are simple. Whoever intentionally kills a fellow-creature shall be punished with death; and whoever attempts to screen the murderer from the hands of justice shall be banished. If any one sets fire to a house, he shall forfeit his right of citizenship, and the person who protects him shall make good the loss. The man who injures or robs another shall make ample compensation as far as his ability extends. Nor shall any one seize the property of another without the permission of a judge; nor even then, except he is his debtor, or has been security for a debt. Every member of society is equally bound to obey the magistrates; and, in cases of resistance, all men are obliged to lend their aid to the civil power. If, in a private quarrel, one party shall refuse to accept of an adequate satisfaction, all the neighbours shall side with his adversary.—These laws are established for the common benefit of us all; and, with the mercy of God, shall continue in force for ever*." ' Vol. i. p. 186.

To Mr. Naylor's proposition, p. 191, that the liberties of a people are utterly annihilated from the very moment they submit to the most trifling act of oppression, we cannot assent; for if it were granted, freedom would be a mere philosopher's stone—always sought, but never acquired. Infinite prejudice has arisen to society from vague notions concerning political freedom; which, like some texts of Scripture, have been wrested in every

* * This declaration, bearing date in the month of August 1291, lay buried among the public archives till the year 1760, when it was discovered by the diligent Tschudi, and has since been published by Gleser in his *Helvetiorum Fœdera*.

' We have preferred preserving the rude and simple style of the original to the refinements of modern language, as more impressive and appropriate.'

possible form and direction. Many theoretical writers even appear to have absolutely forgotten the practice of domestic slavery amongst the freest nations of antiquity.

Were we to dwell on the succession of events that occur, we should run a risk of repeating most of the subjects already detailed in our account of Mr. Planta's history. We shall therefore hasten to the close of the second volume, and exhibit some few of our author's general reflexions.

‘ If ever there existed a republic which was erected upon a virtuous principle, it was that of Helvetia. The more nearly we investigate the motives which actuated its founders, and the measures they pursued, the greater reason we shall discover to conform ourselves to this opinion. In vain we look for the strifes of ambition or the wars of interest. They had no share in the actions of that plain and honest people, whose hearts were pure as the Alpine breeze, whose manners were uncorrupted as the mountain spring. And yet, in the course of a century and an half, a tide of uninterrupted prosperity was sufficient to infect the two leading states with all those vices and passions which are the inseparable companions of wealth and commerce. The interest of the public was sacrificed to that of the individual. The grand and active principle of the federation was forgotten amid the violence of domestic dissensions, and an unnatural union formed with the hereditary enemy of Helvetic independence.

‘ The destiny of Helvetia appears to us a satisfactory proof, that virtue, considered as the fundamental principle of government, is the mere phantom of a heated imagination, the child of theory and speculation; but that it is in vain to look for it in any aggregate body composed of such corrupted beings as men. *Virtue and greatness* we fear to be almost incompatible in exalted posts; and more particularly so according to the abandoned system of modern politics. In a private station we may repose securely upon the bed of innocence; but from the moment that we embark upon the perilous ocean of public life, the virtue of the most virtuous is in danger.

‘ It may then be asked, with some appearance of reason, in what consists the difference which is so visible in the characters of different people, and even of the same people, under a different form of government? The answer is plain and easy. It consists in the feelings of the heart—in that noble sentiment of independence which tells the lowest citizen of a free state that he is a man, and as such has an equal claim to the protection of the laws with the proudest and most wealthy of his countrymen.

‘ Deprive him of this, and his whole nature alters. It matters little by what means the change is produced, whether by the hand of power or by the pressure of poverty and distress. The effect in either case will be similar.

‘ Examples of this kind may escape the common observer; but to the philosopher, who investigates the springs and motives of human conduct, they appear in all the strong and melancholy features of truth. Behold the man whose arm alone is sufficient to procure him every necessary of life! With what a bold and elevated countenance he looks around him! The smile of content sits light upon his brow.

That smile is the characteristic of freedom. It denotes the feelings of a heart which can reply with fearless dignity to the mightiest of mankind, *I am like yourself—a man*. Let us now reverse the picture. Let us reduce the same person to a precarious dependence upon the bounty of others for his daily subsistence. He will no longer be recognisable. Not a feature, not an action, not a word will be the same. The open countenance of conscious honesty has disappeared, and assumed the close and sullen expression of discontent, servility, and despair!

‘The history of mankind in every period of the world confirms the truth of this remark. But no instance can be adduced more striking than what may be found in a comparison of the Roman character under the consular and papal government.—And woe to the country where so fatal a metamorphose has taken place! The liberties of that people no longer exist, but on the precarious tenure of their sovereign’s discretion.’ Vol. ii. p. 355.

The concluding view of the Swiss manners is not sufficiently confined to the proper subject, but filled with German and Italian anecdotes. What have the riches of Nuremburg to do with the history of Switzerland? The account of fools, p. 382, might be greatly enlarged, even under the divisions selected by Mr. Naylor—of professional fools, court fools, and itinerant fools. Our learned author seems mistaken when he supposes that the race of professional fools has expired, as it is still extremely numerous throughout Europe, and constitutes a profession as lucrative as in the times to which he refers with regret.

Upon the whole, we must repeat our observation, that it is to be wished our author had begun with the modern history of Switzerland, in which so much industry and selection would not have been required as are indispensable in compiling the ancient annals of any country. With a little more time and attention, and a due study of the best modern models, it is probable he might greatly improve this work, of which the more interesting topics are already treated with considerable animation.

ART. VIII.—*The Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the Use of the United Church of England and Ireland: Together with the Psalter, or Psalms of David, pointed as they are to be sung or said in Churches. Published for John Reeves, Esq. 12mo. 8s. 6d. Boards. Wright. 1801.*

THIS Prayer-book does credit to the royal press. It is dedicated to the queen, and is to be followed by a Bible, now in hand, which, by royal permission, is to be dedicated to the

king. The Prayer-book is evidently intended for the superior order of readers, and to them the Introduction will convey a considerable degree of instructive entertainment. It occupies nearly a third part of the whole volume—the remainder containing the usual matter in the Common-Prayer-books in general use; to which however is added the visitation of prisoners, according to the form of the Irish church, and, what ought to be inserted in all prayer-books, the thirty-nine articles of the church of England. We are surprised that in a work of this kind the offices for the ordination of priests and the consecration of bishops should have been omitted; for it seems to us that many pages of the introduction might have been spared for such an insertion, and the work would then have been complete. For common use, we presume it is meant that the introduction should be altogether omitted; and the volume will be then better adapted for the pocket.

In the introduction is given a general history of the Liturgy from the earliest times, together with researches on the dress of the priests, and the hours of offering up prayers in different periods of the church. Our Prayer-book is derived from the Mass-book, as the latter was compiled from older services. There is perhaps some danger lest an unauthorised man should mislead the people in the interpretation of the service; and when it is promulgated with the additional weight of the king's printing house, a greater degree of caution is necessary. We do not find much cause for censure in this respect in the publication before us; yet there are several points we hope to see altered in a future edition. The Athanasian creed has lately been made the occasion of much scandal in the church; it has been attacked by one of our prelates in terms of uncommon asperity, and defended by the university of Oxford with becoming zeal from its pulpit. In such a state of the controversy, the king's printer interposes his judgement in a manner which seems to us above measure jesuitical. He asserts, that 'however agreeable to reason every verse of this creed may be, yet we are not required by the words of the creed to believe the whole on pain of damnation; for all that is required of us is, that we worship one God in Trinity, and Trinity in Unity, neither confounding the persons nor dividing the substance. This is all that is required to be believed. What is brought in proof or illustration of this, which makes the greater part of this famous composition, requires no more our assent than a sermon does which is made to prove or illustrate a text.' To what purpose the writer could make this unwarrantable assertion, we cannot conceive, and the less so as we find in the next sentence these words: 'Such is the character of this creed as far as the twenty-sixth verse,'—thus contending that the portion of the creed which ex-

tends from the end of the fourth to the beginning of the twenty-seventh verse no more requires our assent than a sermon. In opposition to this strange and unfounded subterfuge, we beg the writer and our readers to take the trouble of inspecting the creed once more, and examining for themselves the above verses in conjunction with the twenty-seventh verse. The latter contradicts our writer in the plainest terms possible: 'He therefore that will be saved must thus think of the Trinity;' namely, he must think of the Trinity as this creed has declared it in every preceding verse. This mode of frittering away the doctrines of the church, by those who are either appointed to be, or pretend to be, its defenders, is far more dangerous to its real interests than the attacks of its open enemies.

In the account of the communion our author seems to have had his eye fixed rather on the Missal than the Prayer-book; and the grand and important distinction between the two is by no means accurately preserved. In the Romish church we see a priest, an altar, a sacrifice, and incense; all the terms familiar to a sacrifice are employed in that service: in the church of England, instead of an altar, we see a plain table; the word altar is never used either in the rubric or the service—it is called a communion service, and a commemoration of the Lord's supper, and the table is appointed to be either in the body of the church or the chancel. When the English church has taken such pains to distinguish itself from the church of Rome, we cannot approve of any recurrence to popish language by way of explaining any part of our own ritual; and to call the communion table of the English church an altar, is scarcely ever, though the term be figuratively introduced, justifiable. This hint we hope our author will attend to in the future editions of his Introduction. We cannot, moreover, avoid suggesting to those of our readers who may be induced to purchase this edition, that they should consider its Introduction as the work of an unauthorised writer; and consequently, although it be bound up with the Prayer-book, that they should be cautious of receiving any sentiments contained in it with that reverence which is due to the decrees and interpretations of the church itself.

ART. VIII.—*The Beauties of Wiltshire, displayed in statistical, historical, and descriptive Sketches; illustrated by Views of the principal Seats, &c.; with Anecdotes of the Arts.* 2 Vols. 8vo. 1l. 4s. Boards. Vernor and Hood. 1801.

THE author of this elegant little work is Mr. Britton, who has executed the drawings with great taste, while the engravings are extremely neat and pleasing. We have never seen a to-

pographical work assume a more beautiful form ; and we hope that the public attention will recompense the writer for his labours.

After a dedication to the earl of Radnor, recorder of the city of Salisbury, we meet with a preface, in which Mr. Britton displays some knowledge of the pen as well as of the pencil.

‘ The topographer, above all others, should be possessed of undeviating perseverance ; for the complete attainment of his object, the perfection of his labours is dependent as much on patient investigation as on the more volatile effusions of the most animated genius. His intellects should be unclouded, his talents pre-eminent, his acquirements universal. He should possess a knowledge of the languages, be familiar with the sciences, and acquainted intimately with history, agriculture, mineralogy, biography, and the belles-lettres. His mind should be enlarged by commerce with the various branches of society, and his judgement endowed with those comprehensive powers which result from the study and comparison of the opinions of every age and of every nation. He should have a taste for the polite arts, and particularly for drawing, which induces new ideas, and quickens the perceptive faculties almost to the creation of a new sense. In short, every exercise by which the moral and physical capabilities of man are invigorated should be familiar to him. Wisdom, and knowledge, and understanding, should be the heralds of his way, and the companions of his lucubrations ; and his capacity should be enough enlightened to seize the remote relations of things, and combine them according to times, situations, and circumstances. Possessing these attainments, he should commence his researches with an examination of every promulgated authority. He should investigate deeds, however ancient ; and unroll and peruse charters, however worm-eaten. He should compare evidence, where accounts clash ; and believe no assertions without demonstrative argument. He should trace the relations of history to the theatres wherein the events were transacted ; and compare the records of past ages with existing memorials. No political bias should sway his opinions ; no prejudice pervert his judgement. His inquiries should be indefatigable ; his studies unremitted. With a mind thus moulded, and industry thus employed, he may presume to hope that the difficulties which the complex nature of the subject entails upon his labours will be successfully terminated.

“ What, then,” it may be asked, “ are you in possession of all these estimable qualifications ? Are your talents so superabundant, that after this acknowledgment of the obstacles which impede research, you dare to rush into the world, and call the attention of the public to a work which the concentration of so many qualities is requisite to make perfect ? ” — “ *No ; far from it !* I know the limited extent of my own abilities too well to imagine that these imperfect sketches of my native country are of sufficient eminence to justify such an arrogant opinion. The motives which induced me to undertake it will corroborate my assertions.” Vol. i. p. vi.

We love an enthusiast in any science, as, without some de-

gree of enthusiasm little progress can ever be attained ; but a cold-blooded reader might probably smile at the perfections here expected in a topographer. The author afterwards proceeds to acknowledge his obligations to many respectable characters ; and he concludes his preface with an account of Mr. Wyndham's plan for a history of the county.

The work is divided into sections, each comprising some remarkable object ; and the general arrangement is not illaudable. They open with some introductory observations on the county at large ; after which the other sections are entitled—Old Sarum, Salisbury Cathedral and the Churches and Colleges, Longford Castle, Downton, Clarendon, Bemerton, Wilton, Wilton House, Fonthill, Wardour Castle, &c Those in the second volume relate to Stourhead, Longleat, Warminster, the agriculture of Wiltshire, Salisbury Plain, Stonehenge, Ambresbury, Saver-nake Forest, Marlborough, Devizes, Newpark, Bowood, Calne, Chippenham, Corsham, Bradford. There are seven plates in the first volume, and nine in the second, with several neat wooden vignettes.

As there is no necessary connexion between the sections, we shall begin with Stonehenge.

• Inigo Jones adopted an hypothesis of its being a temple of the Tuscan order, built by the Romans for the worship of *Calum* or *Terminus*.

• This idea is opposed by Dr. Charlton, who would fain assign this structure to the Danes ; and endeavours to prove that they erected it as a pastime or frolic, during their short-lived triumph over the great Alfred, whilst he was concealed in a cottage, meditating plans to retrieve his fortune. Some writers also of the present day espouse this silly and very improbable notion.

• It is asserted by Aubrey to have been a temple for the Druid worship, and that it was erected at a period long before the arrival of the Romans in Britain.

• Dr. Stukeley followed in the same track, and became a warm advocate for assigning to the Druids the honour of raising Stonehenge. In order to establish this opinion, he allows his mind to range freely through the regions of fancy, and confounds Druidism with the ceremonies of the Pagan sacrifices among the Greeks and Romans.

• With a more sober mind, Mr. Wood, the architect, espouses the same hypothesis.

• The next author who holds this opinion is Dr. Smith, who endeavours to prove that the structure was primarily intended for astronomical observations, as well as religious rites.

• Benjamin Martin, in a publication under the title of the Natural History of Wiltshire, affects greatly to deride all who have given their opinions on Stonehenge ; and is particularly severe upon them for supposing the work to be of natural stones, when they appear clearly to him to consist of an artificial composition.

• The next writer that I shall have occasion to notice is Mr. Warl-

aire, who, in the year 1792, delivered a lecture on Stonehenge, a few extracts from which will show the futility of chimerical hypothesis, when discoursing on such subjects.

"The name of Stonehenge is Saxon, and means hanging stones. The large stones were brought from the Grey Weathers, on Marlborough Downs, round a circuit of about thirty miles. Some of these stones are of fine granite, some of porphyry, but the largest are of granulated quartz. One of these stones is ninety tons weight; another one hundred tons. The cross stones of the trilithons are of jasper, foreign granite, and some of bad porphyry. The altar is of porphyry, from the Black Mountain in South Wales: some of the granite has been brought from the Pyrennian Mountains, or Finland, for there is none of the kind in this country. This structure was so contrived, that one person speaking behind the interior altar could be heard distinctly by every person within the outer circle, but a person without that circle could not hear any thing distinctly. It will hold three thousand people, or thereabouts. It is a vast theodolite for observing the motions of the heavenly bodies. It had a meridian line, ten miles in length, at the time of its formation, from which the present meridian line varies forty-seven degrees. The barrows are so placed as to represent the stars, the Pleiades, and other heavenly bodies. Some of them are in a ring, some of which were to represent ancient eclipses in their various gradations, and the small tumuli in these rings always represented the moon. Stonehenge has been a place of worship, and for national assemblies as well as for astronomical observations.

"There are two clayed pits, and two stones near the ditch, to represent the greatest declination of the sun. There is one of the trilithons that answers to the present meridian; and after that others come in, during an immense length of time. By measuring the shadow of the trilithon on the parabolic arch, they were enabled to tell how the year passed, and when it began and ended. There is a stone in the avenue so placed, that the shadow should not appear when the moon was in its greatest altitude; and at other times showed what the deficiency was, agreeably to a very remote period. The times of assembly were the equinoxes and solstices. It was erected before the use of iron was known in this country; the artificers' tools were of flint, some of which were found lately near an adjoining barrow, or *moveable mount*, in which are the *chippings of the stones*. The stones were, as it is supposed, carried by men, and supported on rafts. They were raised by a moveable mount, formed into an inclined plane: that barrow near which the tools were found appears to have been the instrument made use of."

"These extracts will be fully sufficient to convince the reader of the absurdity and imposition of such wild conjectures, which, although calculated "to elevate and surprise" the ignorant, must provoke a smile with the man of erudition." Vol. ii. p. 119.

But the man of erudition will equally smile at the ridiculous Welsh fables here detailed by Mr. Britton, upon the authority of his friend Mr. Owen. Our author justly ridicules Dr. Stukely, but seems little conscious that Mr. Owen's account is

yet more ludicrous. Setting aside this consideration, (and it is not to be supposed that Mr. Britton should be a profound antiquary) the views and little ground-plans seem to be executed with considerable care *. The probability seems now to be admitted that this work was erected by the Belgæ, whose chief town was Old Sarum, and who were a German nation, speaking the German language, and in no wise connected with the Welsh. When our author observes, p. 132, that the inhabitants of Denmark and Sweden have no memorials concerning such remains, he falls into a gross error, for such are familiar to them as ancient seats of judgement, and some were even erected in Iceland in the twelfth century. The Germans, p. 133, call the Italians, and most foreigners, Welsh, just as the word was used in the Anglo-Saxon; but the Wendi do not speak the Welsh, but the Slavonic; and Mr. Owen shows himself very little qualified even for a slight examination of such a question. Mr. Gibbon has long ago observed concerning the Irish and Welsh antiquaries, that, as their historical records are of little fame or consequence, they eagerly grasp at every fable that can flatter their national vanity. But what delight there can exist in the contemplation of deceiving others, or the vain assumption of plumes which the first breeze of science disperses, is a matter of difficult conjecture to any rational inquirer.

We now return to more pleasing topics. The general view of Wiltshire contained in the first section is too brief, and may admit of great improvements, even on a confined scale. The description of Salisbury cathedral, &c. is rather too much in the manner of the Salisbury Guide. The account of Longford castle is thus introduced.

* The original building was erected by sir Thomas Gorges, and his lady the marchioness dowager of Northampton, in the year 1591, as appears by an inscription of that date over the entrance on the north-west front. It claims our particular attention, not only from the singularity of its architecture, and the rare and valuable collection of original paintings with which it is decorated, but also from the consideration of its being continually visited by the connoisseur

* We cannot, however, assent to Mr. Britton's idea of two small trilithons, and rather suppose that the impost belonged to one trilithon, forming a kind of door to the second circle of stones. We are surprised that no large plan has yet appeared of this singular edifice, in which every individual stone should be numbered, so that an easy reference might be made either in books or by travelers. We would recommend a sheet plan, extending a considerable distance beyond the circle, so as to include the mound which we mentioned on a former occasion, in which, after a recent visit, we gave our opinion at some length. (See Vol. XXX. p. 371.) The flat stone marked D, in Mr. Britton's second plan, we suppose to be the altar, and that marked 17 in his first plan, commonly called the altar, to be the judgement-seat, or throne on which the monarchs sat, as usual in Denmark, Sweden, &c. while the other thirteen inmost stones were for the counsellors of state, judges, or jury. Mr. Britton's plans and views, though small, have given us more satisfaction than any that we have yet seen. REV.

and man of taste, who may be gratified by a faithful description of the peculiarities of its structure and beauties of its cabinet. The mansion is situated in a flat but fertile valley, close on the banks of the river Avon, which, contrary to the assertion of Mr. Gilpin, flows through the grounds in a rapid and pellucid stream. It was formerly surrounded by a moat and other military works, and is mentioned in sir Philip Sidney's *Arcadia*, under the title of *Amphiolus's Castle*.

‘ Its form is that of a triangle, inclosing a court of a similar shape, with round towers at the external corners, containing several of the principal apartments. At the internal angles are circular staircases.

‘ The towers remain nearly the same as when first erected; but the intermediate spaces have been so much altered and modernised as to retain but little appearance of their original shape.

‘ The north-west front is adorned with a great variety of architectural ornaments, such as caryatides, pilasters, &c.—The south front, composed of tessellated pebbly flint and stone, remains perfect. The towers (the principal one measuring thirty feet diameter in the inside) are surmounted with cannon-shaped chimneys, answering the double purpose of utility and ornament.

‘ Although this seat is deprived of that mountainous and romantic scenery which is necessary to render a place picturesque or grand, yet there are some prospects surrounding it peculiarly beautiful. To the south, the white tower of Downton church, apparently arising from the midst of a rich grove, forms a pleasing picture, contrasted with the dark purple hue of the woods which clothe the distant hills on the borders of the New Forest. The view, eastward, is bounded by a ridge of Salisbury Plain, on the summit of which a small building rears its solitary head, and commands an extensive view of the surrounding country. To the north-west the spire of Salisbury cathedral, seemingly connected with the park, is seen through a vista of woods, and forms an object of superior beauty to any garden obelisk I ever beheld. The park, though in general flat, has some varieties and swells, which, being judiciously planted, give it a pleasing and sylvan appearance.

‘ The lady Northampton who first built the house was maid of honour to queen Elizabeth, who then occasionally resided at Clarendon palace, in the vicinity of this estate. In an old plan of this castle the circular room now used as a chapel is called the Queen's bed-chamber, from which circumstance it is concluded that the athletic queen Bess sometimes slept in this apartment.

‘ It appears, from a letter published by order of the house of commons, that this place, as well as many others in the county, was subjected to the horrors of civil warfare during the troublesome reign of Charles the First. It was garrisoned for the king, but soon obliged to surrender to the daring and successful Cromwell.’ Vol. i. p. 96.

In describing the chief houses, Mr. Britton enumerates their most valuable pictures. Wilton House presents a remarkable assemblage of antiquities; but there are many gross errors in

the catalogue of paintings in this noble mansion, even as to the sex of the objects; and we remember having seen there a beautiful basso relievo, called, we think, the Head of Britannicus, while the bosom loudly proclaimed it to be a female. When this grand collection was formed, the knowledge of antiquities was very imperfect; and many opinions rashly assumed have continued, for want of more critical examination. It appears, from Mr. Britton's statement, that some of the best paintings of Van-dyke preserved at Wilton have been injured by improper modes of cleaning. The noted picture of Richard the Second, supposed to be painted in oil, is critically examined from the report of a Mr. Philips, an artist engaged for some time in the house.

‘ It is certainly painted in water-colours, on a gilt ground, which is left in a most ingenious manner for the ornaments of the draperies: these ornaments are exceedingly rich and minute. The colours are laid on very thick, with an even and full touch. The arrangement is formal, and the expressions are not at all contrasted; but a placid aspect reigns in every countenance. The drawing is very good, when we consider the early period of its production.

‘ The artist appears to have proceeded as follows:—He covered his pannel pretty thick with a reddish ground; then gilt the whole, and painted upon that gilding. What remained to relieve the figures is chased in small fret-work, with ornamented lines. The backs of the pannels are also gilt and painted. That on which the king is represented has a white hart with gold horns, collar, and chains, sitting on the ground, relieved from the plain gold; on the other is a coat of arms, party per pale; the dexter side, az.; a cross, patee gu. between three martlets, arg.; the sinister side quarterly, first and fourth az.; semé with fleur-de-lis, or; second and third, gu.; three lions passant guardant, or. The crest is too much disfigured to be understood, by the ground having been dissolved.’ Vol. i. p. 195.

Mr. Raspe has clearly evinced that oil-painting was known in Italy three or four centuries before the time of Van Eyck.

‘ Fonthill is supposed to derive its name from *font*, a spring or fountain, and *hill*—an etymology which peculiarly characterises the place. It belonged for several centuries to the ancient family of the Mervins, from whom, through his maternal grandmother, its present possessor is lineally descended.

‘ There are two regular approaches to the house: one from Salisbury, through the village of Fonthill-Bishop; the other from the south, by Fonthill-Gifford. At the latter place is an inn, where the generality of company leave their carriages and horses while they visit the house.

‘ As the way to Fonthill is by the public road, Mr. Beckford has neglected to make any exclusive entrance to his place. I approached it from Salisbury; and, on entering the grounds, passed under an arch, with lodges on either side, built after a design of Inigo Jones. From this spot I beheld the north, or principal, front of the house,

which forms a grand façade, nearly four hundred feet in length. On the right, and immediately contiguous to the house, rises a knoll, or hill, whose sides and summit are thickly mantled with lofty groves of ancient growth and luxuriant foliage.

‘ Behind the house, and apparently connected with this side-screen, an undulating belt forms a kind of amphitheatric back ground, and leads the eye to a distant ridge of Salisbury Plain, which terminates the prospect eastward. On the left, a noble river, or lake, expands its pellucid waters, and, after passing the east wing of the house in a gentle curve, seems to lose itself among woody islands.

‘ The house is built with fine white freestone, obtained from quarries within half a mile of its site, so that the stoical builder was at little expense either for carriage or materials.

‘ The centre or body of the house is in the same grand style, and nearly in the same form, as Houghton Hall in Norfolk.

‘ Two uniform square wings are connected with it by light elliptical colonnades, supported in front by Doric pillars, with a characteristic frieze above the architrave.’ Vol. i. p. 210.

Our author afterwards proceeds, as usual, to an account of the pictures; and that of the two famous landscapes by Claude is tolerably ample and satisfactory. In speaking of the grounds, he exposes some gross errors in Mr. Gilpin’s picturesque book. Among others, it is not a little curious that this reverend artist, living within thirty miles of Fonthill, should describe a grand bridge as still existing, which has been removed for at least twenty years. We should particularly expect a clergyman to be attentive to veracity.

The second volume opens with a description of Stourhead; but we confess we are fatigued with catalogues of pictures, and shall not much enlarge on the remainder of the work. The description of Salisbury Plain commences in the following manner.

‘ The distant appearance of this extensive tract of country is that of an immense elevated plain, intersected by deep valleys, and broken into numerous inequalities.

———“ Such appears the spacious plain
Of Sarum, spread like Ocean’s boundless round,
Where solitary Stonehenge, grey with moss,
Ruin of ages, nods.”——— DYER’S FLEECE.

‘ Mr. Gilpin has beautifully illustrated this idea of the poet. He observes, that “ the ground is indeed spread like the ocean; but it is like the ocean after a storm; it is continually heaving in large swells.” The abrupt boldness and rotundity of the hills may well justify the classic metonymy of the ground heaving into billows; but some other parts of this gentleman’s description do not so happily coincide with truth and accuracy. For instance:

“ Though Salisbury Plain, in Druid times, was probably a very busy scene, we now find it wholly uninhabited. Through all this vast district scarce a cottage, or even a bush, appears. *Here and there*
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we meet a *flock of sheep* scattered over the side of some rising ground, and a shepherd with his dog attending them; or perhaps we may descry some solitary waggon winding round a distant hill. But the only *resident* inhabitant of this *vast waste* is the bustard.

“It extends many miles in all directions, in some not less than *fifty*. An eye unversed in these objects is filled with astonishment in viewing *waste after waste*, rising out of each new horizon.”

‘Such a train of inaccuracies were hardly ever presented to the world in so rapid a succession. The Plain, instead of being wholly uninhabited, is interspersed with a multitude of villages. Wherever there is a valley intersected with a stream of water, there we are almost sure of finding a number of inhabitants. Neither is this *vast waste* so destitute of wood as the foregoing statement would lead us to imagine. The numerous dips and *bourns* are generally overspread with fine trees, many of which are so thickly clustered on the banks of meandering rivulets, and assume such a variety of graceful forms, that I am astonished they should have escaped the observation of this essayist on picturesque beauty. The remarks in the quoted passages appear to have been derived from the opinions of the ignorant, instead of being the emanations of his own mind. The Plain does not extend in *any* direction to the length of fifty miles: the common maps would have given better information.

‘It is of importance to contradict these assertions, because, from the known celebrity of Mr. Gilpin, a greater degree of credit is attached to his representations than would be given to the more accurate statements of an obscure writer. When, in addition to the above remarks, he informs us that “these regions have come down to us *rude and untouched* from the beginning of time;” what other idea can be excited than that of sterility and desolation? What opinion can we form on the state of these wide-spreading plains, than that of their being bleak, barren, and inhospitable? Reader, the idea would be false; the opinion would be absurd. The busy hand of man is apparent in the cultivation of many thousand acres; and, like the industrious bee, he has built him a hive in every dell. The *solitary* shepherd, and the sheep *here and there* scattered over the side of a hill, would induce us to suppose they were but few in number; yet the quantity of these useful animals gathering sustenance on the Downs is assuredly not *less than half a million!*

‘It is unpleasant to comment on the errors of a popular writer; neither should I have done it, but from a reason of much more consequence than the one already mentioned. In an age when the *cultivation of waste lands* forms a principal topic of conversation, from the variety of interests involved in the discussion, it becomes a matter of infinite importance to ascertain correctly what lands *are waste*, and what are not, though *apparently* they may be. The observations of Mr. Gilpin are only calculated to mislead: a superficial inquirer, from deference to the general credibility of that gentleman’s testimony, would consider the Wiltshire Downs as an absolute desert, wholly uncultivated, and entirely useless;—a more erroneous conception could never enter the head of a human being, subject as he is to mistake and absurdity.’ Vol. ii. p. 65.

At the present day we feel within ourselves no great veneration for the picturesque, and would not exchange a field of wheat for all the beauties of barrenness.

Stonehenge we have already mentioned, and Amesbury is of little consequence; but we must present a short extract from the account of Savernake Forest.

‘ It is the property of the earl of Aylesbury, and the only one in this country belonging to a subject. It is profusely wooded, and abundantly stocked with red and fallow deer, nearly two thousand being generally kept at one time in the forest and adjoining park of Tottenham, both of which include a space of ground nearly sixteen miles in circumference. The forest is intersected with a great number of walks and avenues, cut through its umbrageous woods and coppices: eight of these, like the rays of a star, concentrate in a spacious opening in the middle of the forest, where the late earl intended to erect an octagon tower, whose sides should correspond with the entrances to each vista.

‘ Mr. Gilpin, in a tone of regret, says, “ that the vestiges of most of our English forests are obliterated;”—of “ sylvan honours, scarcely any of them have the least remains to boast.” This cannot apply to the forest of Savernake, the scenery of which is peculiarly fine, and cannot but be highly interesting to the painter, who may here discover many of those subjects and effects which were so enchanting to the eyes of a Gainsborough and a Wilson. The numerous herds of bounding deer, the prancing horse and ragged colt, whose untutored manes flutter on the pinions of the breeze, the moss-grown venerable oak, the solemn beech, and the taper pine, unite to constitute it a scene truly picturesque, and might well give inspiration to the poet who delights in—artless nature.

———“ Majestic SAVERNAKE

Raises his wood-crown'd brow; prospect sublime!
Whether yon stately oaks and slender pines,
In well-plann'd order plac'd, attract the sight;
Or, o'er the smooth-shorn plain, we turn our eye
Beneath th' embow'ring shade, the lordly stag
And bounding hind repose, devoid of fear;
Around, their dappled young, in sportive play
Wanton, and chace each other through the grove:
From tree to tree the nimble squirrel springs;
The blackbird shrill, and sweetly warbling thrush,
With echoing notes made the wide forest ring.”

‘ *Greensted's Fugitive Piece.*

‘ Many of the oaks in this forest are exceedingly large and majestic. The branches of one, called by way of pre-eminence the *King oak*, are as large in girth as the boles of many full-sized trees. The ground they overspread is upwards of sixty yards in diameter.

‘ The forest of Savernake, with the manor of Barton-cum-Marlborough, and other estates adjoining, were formerly assigned as part of the jointure of the queen consort of England, particularly of Eleanor wife of king Edward the Third. Among the earl of

Aylesbury's writings relating to the forest are several warrants to the keepers, signed by her highness, in a very fine hand, for the delivery of venison.

'Savernake forest came into the possession of the Bruce family through the marriage of Thomas lord Bruce, afterwards earl of Aylesbury, with lady Anne Seymour, the daughter of Henry lord Beauchamp, the sister and heir of William Seymour duke of Somerset, sixth in descent from the protector, in the year 1676.' Vol. ii. p. 159.

We believe we have now enabled the reader to form a tolerable judgement of these volumes, which produce a pleasing accession to English topography.

ART. IX.—*The Tragedies and Poems of Frederic Earl of Carlisle.*
8vo. 7s. 6d. Boards. Wright. 1801.

BY submitting this volume to the public inspection, the noble author foregoes the privileges of the peerage, and becomes a citizen of the republic of letters, which banishes from its constitution all regard to distinction of birth, and gives to a plebeian critic to arraign, if it should be found necessary, a member of the upper house of high crimes and misdemeanours against the laws of true taste and elegant composition.

The tragedies contained in this volume are two in number; the first entitled, *The Father's Revenge*; the second, *The Step-Mother*.

The story of the *Father's Revenge* is borrowed from the well known tale of *Tancred and Sigismunda*, as related by Bocaccio and Dryden. In filling up the outline of the plot however, and in the delineation of dramatic characters, it is obvious much scope is left for the exertion of genius.

The tragedy opens with a procession of monks, headed by the archbishop of Salerno, brother to *Tancred* king of Sicily, who pauses to communicate to *Anselmo* the horrors of a vision which had disturbed his slumbers during the course of the preceding night.

'Anselmo, mark my words, and I beseech thee,
Think not 'twas dotage wove this airy vision.
A thousand footsteps seem'd in haste to pass
Close by my chamber door:—strange whisperings—
Then horrid shrieks: and some, methought, did laugh;
But with a mirth so terrible, the groans
Which follow'd e'en gave respite to my fears.
A hollow voice upon my brother call'd,
And, in the tumult, *Sigismonda's* name
Struck on my ear. I started from my bed,

And, by a hand invisible impell'd,
Through these lone mansions of the dead, survey'd
That royal tomb, exposing, in sad show,
The nauseous remnants of all worldly grandeur,
And gaping wide in sad expectancy
Of some new victim from our falling house.—
—Hadst thou, Anselmo, in that hour beheld me
Sinking to earth, thou surely would'st have deem'd
Some foul and secret guilt had bade these terrors
Brood o'er my sleepless head.' P. 11.

The ill omened reflexions of the archbishop are interrupted by the annunciation of the arrival of Manfred, prince of Benevento, from a successful expedition against the pagans. Manfred next enters to view with Guiscard, a youth intrusted to him by Tancred, to be instructed in the military art. In the following dialogue between these warriors, the character of Tancred is opened, and the plot begins to unfold itself.

' *Guisc.* 'Tis said, that Nature has not form'd the heart
Of Tancred of her softest clay; in me
Behold an instance of his clemency.
Where Reggio's rocky cliffs the surge defy,
There was I found, inhumanly exposed,
(By whom, and whence, uncertain) there I lay
An infant helpless, in my cradle pent,
Left to the mercy of a rising sea.
'Twas in that season, in this perilous state,
Tancred espied me as he chanc'd to pass,
Just as the favouring tide, by Heaven directed,
Heaved me on shore. My plaintive cries so moved
Salerno's prince, that carefully, in his robe,
He wrapt me round, and bore me to his palace;
Where, from that moment, I have ever shared
His fatherly affection.

' *Manf.* 'Tis most strange,
That on thy head the shower of Tancred's kindness
Should all be spent, and not a stream of pity
Left to assuage his people's sufferings;
That he, accusom'd to the piercing shrieks
Of tortured criminals, should turn aside
To thee, and let thy childish eloquence
Invade a breast so fenced against compassion.

' *Guisc.* Imperious in his nature, wrong'd by those
Whom he most trusts, instructed from his youth
To esteem the people but as instruments
Of his ambition or capricious will,
Yet, sir, believe me, Tancred still has virtues,
Which might in public blaze, but are obscured
By the dim clouds of passion that eclipse them,
And intercept their lustre from mankind,

' *Manf.* 'Tis true, indeed, he rears that tender plant,
His beauteous daughter, with unwearied care,
In spotless innocence and purest virtue;
Ne'er has he suffer'd the infectious gale
Of vice to breathe upon her tender ear:
In this he shows a softness in his nature
That almost blunts the dart of accusation.

' *Guisc.* Named you his daughter, lovely Sigismunda?
O! I have seen him sit and gaze upon her,
Till down his manly cheeks the scorching tears
Have flow'd so fast, that on his iron corselet
Were mark'd their rusty channels. Innocence
Like her's is watch'd by all the host of angels,
The fiends of this licentious court obey
The fascination of her eyes, though meek
As gentle Mercy's at the throne of Heaven,

' *Manf.* And the soft graces of her outward form
Keep equal pace with all her soul's perfections.

' *Guisc.* The amorous winds, sure, never in their sport
From such a forehead stirr'd the waving tresses,
To give more beauty to the gazing world.

' *Manf.* But you, my Guiscard, witness to the spring
When first these beauties budded to the morn,
Arm'd with its gentler warmth and gradual fires,
Faint not like those that feel the summer's gleam.

' *Guisc.* [*aside.*] Ah! that in truth it were so!—But behold
The minister of Tancred, with his train.' P. 20.

The first act closes with a petition from an aged captive to Guiscard, desiring him to use his influence with Tancred to obtain his liberty. In the commencement of the second act, we have the meeting of Tancred and the victorious crusaders. They are soon joined by Sigismunda, the daughter of Tancred, who, at the sight of Guiscard, evinces those tender emotions which may easily be conceived to proceed from her having long returned his affection in secret. In the progress of this act, Monforti, the prime-minister of Tancred, thus confers with Raimond on the subject of a conspiracy he has formed against his master's life.

' *Monf.* Hast thou, throughout this murmuring city, spread
The hopes of vengeance, and redress of wrongs?

' *Raim.* The leafless oak, crumbling to dust with age,
Fires not so quickly in the lightning's course
As our brave citizens, whene'er I point
The path to great revenge.

' *Monf.* Say, hast thou ventured
To hint that I partake their just resentments,
Approve their rage, and weep at their oppression?

' *Raim.* I even whisper'd you would not be wanting
To guide them through the danger.

‘ *Monf.* The gull’d fools
Believe I love them. They are, indeed, the waves,
And, while they bear us, we must court their favour,
Until we gain the port: unheeded then,
To the wide ocean they again may flow,
Lost and forgotten ’midst their kindred waters.’ P. 37.

In the last scene of the present act, Guiscard and Sigismunda renew their vows of love; but the transport of their affection is, in some measure, damped by the gloomy presages which arise in the mind of the princess.

‘ *Sigis.* Guiscard, my boding heart
Informs me—but ere long dread certainty
Will take the place of miserable doubt;
Till then be patient.—Soon, I fear, the sun
Of all our happiness must set for ever!’ P. 47.

Guiscard now applies to Tancred in behalf of the aged captive, but meets with a harsh repulse. The Sicilian king is reproved for his cruelty by his brother the archbishop, who informs him of the conspiracy framed by Monforti against his life. The bold and confident spirit of Tancred induces him to disbelieve the information. In the ensuing scene Guiscard relates to Hassan the ill success of his petition to the cruel monarch, in the answer to which relation it is discovered that Hassan is Guiscard’s father.

Manfred next communicates to Guiscard the intention of Tancred to bestow upon him (Manfred) the hand of Sigismunda and the inheritance of his kingdom. When, however, he finds that the affections of his intended bride are engaged to Guiscard, he generously resigns his pretensions in behalf of his friend. In an interview with Sigismunda, Guiscard persuades her privately to marry him, and intimates his intention of accompanying her immediately afterwards to the dominions of Manfred, who has offered him an asylum and protection against the wrath of Tancred. The lovers repair to a retired part of the castle, where a friar waits to perform the nuptial ceremony. This is scarcely concluded, when Tancred, who had been apprised that this was the rendezvous of the conspirators, arrives at the spot and arrests the friar, who, in the agitation of fear, informs him of the union of his daughter with Guiscard. This information fills the Sicilian prince with extreme fury, and he bursts abruptly upon the newly-united pair. The interview which follows gives rise to a very interesting scene, which we wish our limits would permit us to insert. The opening of the fifth act discovers Guiscard and Hassan in the dungeon of a prison, and, in mutual comfort and exhortation, preparing themselves for their approaching fate. A band of ruffians now enter, and convey Guiscard into some remote recesses of the cavern.

After a short intervening scene, Tancred appears before his daughter with a vase in his hand, and the drama thus proceeds:

‘ *Tanc.* All void the chamber—leave us to be private,

‘ *Sigis.* Low at your feet see Sigismonda falls!—

No hand is stretch’d to raise her from the dust,—

No glance, inspiring confidence!—Alas!—

He heeds me not—

‘ *Tanc.* Let none approach our presence.

‘ *Sigis.* Then must thy daughter grow for ever here!

‘ *Tanc.* Rise: these are idle forms, mere mockeries;
They please me not. What boots the bended knee,
When the proud stubborn heart derides such crouchings?
Behold this vase!

‘ *Sigis.* I know its dreadful import.

‘ *Tanc.* Alas! alas, thou know its import!—thou!
The babe of ease and joy!—Leave those who’ve press’d
The milkless breast of want, who have been scared,
On the first step of life, with famine, war,
The gangrened plague, or massacre; leave those,
With all their skill in horrors; to divine
Its foul contents—But thou—

‘ *Sigis.* I know ’tis poison:

A welcome present, worthy of my father.

You tremble; give it to my steadier hand.

‘ *Tanc.* No, let it rest awhile.—[*Places it on a table.*]—Now hear
me, daughter.

Thou dost not, sure, forget that horrid night,
When, circled in these arms, you watch’d in silence
Your mother’s parting breath: the expiring saint,
Fixing her eyes on thee, thus faintly cried,
Almighty Powers! preserve yon blooming infant,
Make her the comfort of her father’s age,
Nurse of his sickness, pleasure of his health;
And, ere she swerve from Virtue’s arduous path,
Take her, O! take her, pure and innocent,
To your immortal selves!

Short-sighted state of man, unjust and vain
In all his reasonings!—if death had hasten’d
His well-timed course, to save thee from this ruin,
Still I had wept; with partial cruelty
Had tax’d high Heaven—perhaps, had follow’d thee
To the cold grave, in the fond doating error
Of thy bright excellence, that fence impregnable
’Gainst wantonness and vice.

‘ *Sigis.* Tancred, I make

No empty vaunt; I boast not, that, since first
This tongue knew utterance, this brain conception,
This bosom sense and feeling, I have lov’d thee
Beyond a father’s poor prerogative,
Or the cold tribute of a daughter’s duty,—

My mother's prayer was heard; she pray'd that Virtue
Should point my dubious way. 'Twas by that light
I steer'd; and fix'd on that, on that alone,
I found it led to Guiscard, and to truth.—

This to his manes! [seising the vase.]

' *Tanc.* O!—yet hold, my daughter.

' *Sigis.* Idle delay:—the drug may lose its force.

' *Tanc.* Art thou prepared to view—

' *Sigis.* Speak—what?—[she removes the lid.] O! horror!
What's this that meets my eyes?

' *Tanc.* Thy husband's heart—
His rebel blood—my exquisite revenge.—
Dost thou approve the gift?

' *Sigis.* [After a long struggle to speak.] I now have strength—
To thank you as I ought!—Do I approve it?—
Thou true, thou honest heart! O sad, O poor
Remains of all my soul held dear! thus, thus
I press thee to this throbbing breast!

' *Tanc.* [aside.] I fear
I've gone too far—behold how eagerly
She grasps the fatal cup.—Forbear, my child,
Forbear.

' *Sigis.* I am conversing with the dead,
And must not be disturb'd.—Alas! poor heart,
And wilt thou ever sleep inanimate
Within thy narrow sepulchre!—Vain shadow
Of that which once was Guiscard! where are all
Thy fine sensations—thy tumultuous pulse?
Spark of ethereal fire, how art thou quench'd!
Region of honour, courage, truth, and love,
All, all laid waste!—'Tis strange I am not mad;
Perhaps I shall not be.—It matters not,
For the short space that's left me.—For, there's something
That from within whispers my quick releasement.
Methinks I feel like one worn out with age,
Tottering, and weak,—though, at the evening bell,
(And night's not fallen yet) I had the nerves
Of playful youth.

' *Tanc.* [half aside.] O! my lost child, too late,
Too late, alas! I wish the deed undone.—
Resign the cup—it is a sight too horrible
For mortal vision.

' *Sigis.* Never but with life.—
Swear that no ruffian force shall tear it from me.
But let it thus be lock'd in my embrace,
The partner of my grave! To heaven I'll bear it
With me, the passport to eternal peace!

' *Tanc.* Who talks of peace and heaven!—O damning guilt!
O sharp remorse! the sounds of peace and heaven
Harrow my soul with fears:—and, to complete
My woes, thou'rt ready with thy dying curse.

‘ *Sigis.* I pray come nearer to me.—Thus I curse thee—

[*embracing him.*]

Thus, on thy neck, pour forth the only tears
I’ve shed in all my grief.—Horror, before,
Dried up their source.

‘ *Tanc.* And can those injured hands,
That should have sent a poniard to my bosom,
Entwine me thus within them?—I, all stain’d
With blood—ah! and whose blood!

‘ *Sigis.* That’s true: impure [starting from him.
Is thy embrace, and ’tis an impious deed
To approach my husband’s murderer. Let me hence.’ P. 114.

The death of Sigismunda, and the agonising remorse of Tancred, close the melancholy tale.

In the construction of the fable of the Step-Mother, the noble author informs us that he had no recourse to the records of history, or to the invention of contemporary writers. The plot of this drama is well arranged, and the story is interesting. It exhibits the revengeful artifices of the countess Casimir, by which she takes advantage of the illicit love of her husband for Louisa, who is betrothed to Frederic, his son by a former wife, to induce the son to slay his own father. This event constitutes the catastrophe of the drama. The character of the countess strongly reminds us of lady Macbeth; and we are also reminded of the same pure fountain of dramatic writing by the machinery of ærial beings, who prompt the count to the execution of his villanous designs against the virtue of Louisa. We cannot, however, but think the introduction of the machinery unnecessary, as the operation of evil passions, which had been long and habitually indulged, is sufficient to account for all the atrocities introduced. To the intermixture of characters approaching the comic, in the course of a tragedy, we do not object, provided such intermixture be not too copious; and we think his lordship has been sufficiently temperate in this respect, and that they do not obtrude too frequently upon the scene. As an additional specimen of the noble earl’s dramatic style, we would willingly transcribe at length the first scene of the third act, which appears to be written with considerable spirit; but we have only room for a part of it. The reader will observe that the wrath of the countess is roused by the fraudulent inspection of her husband’s will, by the tenor of which, in case she survived him, she would be reduced from princely affluence to a state of comparative poverty.

‘ ACT III.

‘ *Scene I.—The Countess’s Apartment.*

‘ *Countess.* [*alone.*] Had he but cast into my drinking-cup
The deadly nightshade—had he but let out,

With his avenging sword, my heart's warm blood,
And so at once had crush'd his enemy—
Might well, when nature pleaded for itself,
Admit of pardon. But, rotting in the tomb,
And, when the glorious sense of great revenge
Was felt no more—to rob me from the grave—
To subject me to pain—'midst provinces,
Abundant farms, and populous cities,
All which I gave; to make me crouch in the hut
Of beggary, a mendicant's asylum—
And, when his shrouded eyes no more could feast
With execrable joy on the oppression,
Still to oppress—O this dissolves all ties!
Makes vengeance righteous!—Now, lord Casimir,
It is become a striving race between us:
One, and one only, can enjoy the prize;
That prize is life;—and death must have a victim!

' Enter Lord Henry.

' Countess. Welcome, lord Henry! Since the fresh coming
Of our new guests, say, what has thy keen search
Collected for our use? Know, circumstances,
That, single, trifling seem, together heap'd,
Become a mass for notice.

' Hen. In that spot,
Where we all met this morning, you'll believe
The observer glean'd but little.—'Twas a scene
To raise one's mirth.—Mark'd you your husband's joy,
How real, how sincere? All the hasty questions,
That saved the answerer's breath? Can you divine,
Why Frederick's presence could be well dispensed with?

' Countess. The parent's hate of every thing allied
To virtue or fair conduct conjures up
A stern upbraider of his life, in all
Who wallow not in his polluted litter:
And in this son he views a censurer
Of all his actions. Where is then the wonder
His absence had been pardon'd?

' Hen. Something yet
Remains to be explain'd. Late, I've remark'd
The various altars, which your lord had raised
Around this place to wild unlicensed love,
All have been neglected—No presents now,
In secret, are dispatch'd, as formerly,
Each morning to the city. What's more—safely
The village beauty meets him in her path;
Nor has, some nine months after, to deplore
She took that dang'rous road. This sudden change
I've well observed. Say, have you not suspected
Some new attraction draws him from his haunts?

' Countess. If I esteem'd him, then, perchance, I could
Be jealous for his honour, and be studious

To hide such brutish weakness from the world ;
 Or if the trembling flame of foolish fondness
 Still warm'd this injured heart ; why then, indeed,
 I might employ a leisure hour to note
 The fleeting, quick succession of my rivals !
 Where no affection warms the lifeless soil,
 How can the roots of jealousy be cherish'd ? P. 181.

We can truly commend the judgement displayed by the noble earl in the arrangement of these plots ; but he, nevertheless, appears to us to want the faculty of drawing that decided and clear outline which is requisite to the successful delineation of dramatic character. In *Tancred and the countess Casimir* we find distinct and determinate features ; but his lovers, and especially his heroines, are those of every play, and almost of every novel. The reader is accordingly more interested by the various incidents that attend them, than by their characteristic conduct and language ; and he will too frequently be reminded of the unlucky motto, *Volo, non valeo*, attached to the emblazonment of his lordship's arms, which are introduced as a kind of vignette to the present volume. The style of the noble dramatist is somewhat too ornamented ; but his metaphors and allusions, individually considered, are generally correct and just.

The poems which close this volume are few and short : they evince, however, a feeling heart and a polished mind. We shall close our observations by extracting the following verses.

' On Occasion of a Friend's contending for Beauty, and Beauty alone.

' A noisy laughing Cupid I detest ;
 Give me the Boy with look intent,
 Big with grave care, as though he meant
 Some mighty work, when he besieged my breast.

' Not, that a whining love has charms for me ;
 Yet there's a tenderness that wears
 A serious robe, and drinks the tears
 Soft gushing from the eye of Sympathy,

' The charitable gift, the pitying hand,
 The soul that melts at sight of woe,
 Strike on the breast the hardest blow,
 And join esteem to Passion's looser band.

' Hence true affection, hence refined desire,
 Feel their full right to nobler joy,
 To bliss that is too dear to cloy,
 For it is purified by Reason's fire.

' Lovely thy nymph ! but will she e'er incline
 O'er the sick bed or sorrow's chair ?
 O ! light and giddy, would she bear
 One sober flower in Pleasure's wreath to twine ?

- ‘ If, by the moon, through silent groves ye go,
‘Midst scenes which Nature forms for love,
Where does her restless fancy rove?
To riot, fashion, and the public show.
 - ‘ If, on the roaring beach ye take your way,
Fears she, for foundering barks, the storm?
O no! she sighs, so fair a form
Is not reflected in so rude a sea.
 - ‘ But is there one would joy with thee to seek
The widow's shed, the labourer's door,
Forget her lover for the poor,
Nor know thou'rt near when age and sickness speak?
 - ‘ Should'st thou officious point the lucky aid,
Quick draw thee to her generous breast
With firmer clasp; then, if possess'd
Of worlds,—those worlds should at her feet be laid.
 - ‘ Such is the Fair that claims my friend's pursuit:
Leave *perfect charms* to others' choice,
Attend no more to Passion's voice,
But gather thus from love its sweetest fruit.’ P. 191.
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ART. X.—*Synoptic Tables of Chemistry, intended to serve as a Summary of the Lectures delivered on that Science in the Public Schools at Paris. By A. F. Fourcroy, Member of the National Institute of France, &c. Translated from the original French, by William Nicholson. Atlas Folio. Cadell and Davies. 11. 1s. Boards. 1801.*

CHEMISTRY was for a series of ages an unconnected mass of experiments and facts, without any union but the very loose one of Natural History, or of the more obvious properties of different bodies. In the hands of Stahl, assisted by the celebrated principle of Becher's phlogiston, it began to assume the form of a science. In the bold philosophical outline offered to his pupils by Dr. Cullen, it obtained a still more scientific form, which was greatly improved by Dr. Black, assisted in some measure by his new definition of chemistry. It was however supposed that the facts were too numerous, and still not sufficiently connected by any principle to enable chemistry to be resolved into general doctrines, till the publication of the *Philosophy of Chemistry* by our author. In this, as he justly observes in the preface to the *Tables*, individual substances or their properties are scarcely mentioned, but as examples of a class, or at least a genus; yet, perhaps, with the pervading principle of phlogiston, admitted by Trommsdorf in his late *Manual* as a term only, the *Philosophy of Chemistry* in the hands of Dr.

Black was not greatly inferior to that we have received from the present author. It is not indeed contended that the facts are equally numerous or important; but if principles be properly established, they will extend to new discoveries, whatever may be their amount. Thus, if we present clear and distinct ideas of earths, it is of little consequence whether we be merely acquainted with the four kinds formerly understood, or add the barytes, strontian, glucine, zircon, and agastine, of modern writers.

As chemistry has however advanced so far, that we are enabled to give with advantage the abstract of its doctrines in the general view of a philosophical system, so the facts are ascertained with such clearness and discrimination that they can be arranged in the most convenient form—that of tables. The work before us is therefore most properly considered as a continuation of the Philosophy of Chemistry; and, together, they afford a complete abstract of the science. We say *complete*, chiefly with a view to the time of their publication; for a science so rapidly advancing can never be detailed perfectly, but at the moment of its publication. Some of these deficiencies we shall notice as we proceed; and we could have wished that Mr. Nicholson had stepped beyond his task of a translator, to have supplied the most obvious defects. M. Fourcroy's own account of his work we shall select.

‘ In the Philosophy of Chemistry my aim was to present, in the form of axioms, and as primitive and fundamental truths, the most general facts of the science, the most extended phenomena;—those which, in their vast totality, embrace the events that befall all natural bodies, considered with regard to their alterations and mutual energies.—In that work it was my intention to offer, to the contemplation of studious men, the first abstract elements of chemistry; and it is nearly independent of each individual or particular body that those philosophical and elementary notions were conceived and drawn up. They can be applied only to the classes, or, at most, to the genera of bodies; and though in some instances they are applied to certain particular substances, yet, in such cases, the substance itself is considered as representing an entire class of bodies, and as possessing an influence, with regard to the proper knowledge of its habits, upon the knowledge of those of many other bodies.

‘ The Tables which I now present to the world, as forming the true continuation of the Philosophy of Chemistry, are constructed in another manner and directed to another object. They contain the properties of bodies in particular; they present the applications of general principles, or of the philosophy of the science, to the study of the productions of nature and of art. They present the development of these principles as to what may be termed the individual chemistry of bodies; and though the number of tables amounts to only twelve, they will be sufficient to direct the student through the

whole chain of chemical phenomena which are observed in all the substances comprehended under the dominion of nature.' p. 3.

' I have confined them to the number of twelve, that I might present a more condensed sketch, and, in some measure, render more permanent the basis of the methodical division which I have adopted for the study of the chemical properties of bodies. Though I have presented the chief individual properties and the most striking specific characters of each, I have been more particularly desirous of exhibiting the relations of those properties, and the comparisons which may be established between them—in a word, the relative disposition of those bodies, their classification from their properties, the possibility of exhibiting these, and delineating their general history, by the methodical exposition of their nature and attractions;—these are the views which have dictated the present Tables.' p. 3.

The language of these passages is peculiarly harsh in many parts, and almost unintelligible. It is the great fault of the author; and perhaps Mr. Nicholson had done better to have given the idea in his own words. 'Which in their *vast totality* embrace the events which *befal* all natural bodies,' &c. would then have been, 'Which completely comprehend all the states in which natural bodies are found, either in consequence of their mutual actions, or other causes:—*et sic de cæteris*.'

The first table considers the generalities of the science, and its divisions, as its objects are directed to different purposes. This table we consider as unimportant, and indeed no part of the author's plan, which is to detail the particularities of the science. What relates to medical chemistry is scarcely more valuable than the rest. The second table contains the undecomposed bodies, and the same bodies when burnt or united with oxygen. Light, caloric, oxygen, and azote, are of the first kind, arranged in the order of their general dispersion or abundance: the others, hydrogen, carbone, phosphorus, diamond, and metals, in that of their combustibility. Perhaps the diamond should not have been separated from carbone, as the affinity is nearer and more natural. The burned bodies, the series of oxyds and acids, are arranged according to their affinity to the burning principle and the difficulty of decomposing them. Water, in this series, is the oxyd of hydrogen. Arsenic, tungstein, molybdæna, and chrome, are the metallic acids particularly mentioned. We begin now to perceive the nature of the muriatic; but we have only a glance of it, from being able to convert the nitrous into the muriatic. This however occurred after the publication of these tables. If Berthollet's discovery of gas-hydrogen sulphur, as an acidifying principle, be confirmed—and on Berthollet's accuracy we place considerable reliance—it will materially change the whole of this table.

Earths and alkalies hold the first place in the third table. The most decidedly earthy bodies are placed first, and then those which approach to an alkaline nature; thus, silex, alumine, glucine, and zircone. Magnesia and lime are sub-alkaline earths. Barytes, pot-ash, soda, strontian, and ammonia, follow. Barytes and strontian are thus taken from the earths, on account of their decided alkaline qualities. In the remainder of the third, in the fourth, and fifth tables, are the salts, classed from their most distinguished chemical qualities. The species now amount to more than one hundred. It is justly remarked, that their classification and relative disposition comprehend their most useful properties, and, with their nomenclature, furnish the greater part of their chemical history.

The sixth table exhibits the general properties of metallic substances. The seventh, eighth, ninth, and tenth, give an account of particular metals, under the distinct heads of physical properties,—natural history, assay and metallurgy, oxydability by air, union with combustibles, action upon water, the oxyds and the acids, action on the salifiable bases and the salts—uses. The acid metals are first mentioned; next the titanite, uranite, and cobalt. In the next table are comprised nickel, manganese, bismuth, antimony, tellurium, and mercury. In the ninth, zinc, tin, lead, and iron. In the tenth, copper, silver, gold, and platina.

The two last tables relate to vegetable and animal chemistry; but it is only an outline, and many deficiencies are observable in each. These we should point out, could we present the table in its proper form; but our remarks are so much connected with the arrangement, that they would not be otherwise understood. As the author seems aware also of their imperfections, and has promised to supply them in additional tables, any pointed animadversions would be improper.

On the whole, we think these tables highly valuable and important to the student of chemistry, and useful, as a work of reference, to the more experienced artist. Mr. Nicholson has conferred a considerable obligation on English philosophers by this translation; and if we recollect that he might have done more, we should still be grateful that he has done so much.

ART. XI.—*Bread; or, The Poor: a Poem. With Notes and Illustrations. By Mr. Pratt, Author of Sympathy, &c. 4to. 7s. sewed. Longman and Rees. 1801.*

‘A SUDDEN revolution, the most dire, perhaps, of any in this revolutionary age, has taken place in the state of the poor.—Pro-

gressive improvements have been made in agriculture, the benefits of which are almost entirely lost to the most numerous and useful part of the community, while individuals only have been enriched. The poor-rates have in the mean time increased, to the dissatisfaction of the rich, and nearly to the ruin of the middle classes; while the wants and miseries of the peasantry, with some few exceptions, which will be particularised, have accumulated in the proportion that plans have been formed for their relief. This argues a very wrong policy and management somewhere.—In the midst of a long and afflictive illness, the author has spared no pains to trace the effects of this deep national grievance to its sources; and he is told by those who, by their situation and circumstances, are allowed to be most competent to the subject, that he has so done in the following pages, in which, however, there is no one passage founded upon a fiction;—of course the poem is excluded from one of the grand privileges of poesy.

‘ Yet, in lieu of this, the author is but too strong in facts. He has taken the country for the last and present summers, in almost every direction of the island, as well for the purposes of health as of investigation. According to his usual habits of travel, he has entered the field, the farm, and the cottage; not hastily, but to pause, to inquire, and to contemplate the general plenty of the one and the general poverty of the other. He has sat himself down amongst the peasantry, not to augment their sufferings nor to foment their discords, but to discover, by diligent research and silent reflexion, what could be the causes, and what were the real effects of famine in the land.’ p. i.

The poem which Mr. Pratt has produced upon this subject is divided into three parts. In the first he describes the situation of the cottage-poor previous to the causes of their decay. We are often here reminded of Goldsmith, an author whom it is dangerous to follow.

‘ All day they toil’d; at eve new labours press’d,
For then their little garden grounds were dress’d;
Scanty and narrow scraps of earth, ’tis true,
Yet there their comforts, there their treasures grew:
The white rose and the red, and pink so sweet,
Herbs for each day, and fruit for sabbath treat:
The currant-bush, and gooseberry so fine,
Affording summer fruit, and winter wine;
The cooling apple, too, and grateful pear,
And pea, for beauty and for use, were there;
And formal box, and bloomy thrift were seen,
Bord’ring the flow’r-bed and the path-way green;
And elder-flowers, to make fair maids more fair,
The glossy bergy, still the matron’s care,
In dark drear nights to give, when spirits fail,
A cheerful drop to thaw the gossip’s tale,
When ghosts have ic’d the blood of youth and age,
Who with a thousand goblins would engage,

And boldly bid them stalk from where they lurk,
 When once the charmed cup begins to work ;
 'Till those who had aver'd the flame glar'd blue,
 Close huddled round it as the terrors grew,
 Wish'd that some sneaking spectre dar'd appear,
 And on each other flung the coward's fear.

' Beside their garden dwelt their living stock ;
 The petted lambkin from the smiling flock,
 The peasant youngling's joy to see its race,
 Its antic gambols, or its saunt'ring pace,
 Or mount its back, or smooth its woolly coat,
 Or twine a garland round its fleecy throat,
 Or pat its visage fair, that seem'd so mild,
 Though, in the frolic mood, so archly wild,
 That oft the sulky dog, and cat demure,
 Betray'd to romps, have fall'n into the lure.

' The rich man's pastimes are the poor man's wealth,
 And yield him plenty, happiness, and health,
 The fattening porker, and prolific sow,
 The brooding hen, and balmy-breathing cow,
 The proud, vain turkey, tyrant of the green,
 The good old market mare, and sheep serene ;
 These fill'd the home-stall spare with life and glee,
 These gave enough—enough 's prosperity !
 These rais'd the hind, and lifted him to man,
 And these were his till traitors chang'd the plan,
 Their country's traitors ! who with dire design—
 But check awhile, my heart, th' indignant line.' p. 4.

The following passage brings Burns to our recollection.

' And when a neighbour chanc'd to wend that way,
 What time the sun-set clos'd the cares of day,
 Or sweet-heart guest, to woo the damsel fair,
 How blithe with such the cottage meal to share !
 No sense of morn or noon-tide toils remain,
 But pleasure beats renew'd in every vein !
 Round goes the home-brew'd, with the light regale,
 And mirthful thoughts and artless jests prevail ;
 The peasant sire and matron, as they quaff
 Good luck to lovers, mingle many a laugh
 With winks and nods, the bashful maid to cheer,
 While the flush'd youth in whispers wins her ear ;
 And as the time to bid farewell drew nigh,
 The pitying father heard the lover's sigh,
 And at the warning click to strike, he strove
 With generous haste the hour-hand back to move ;
 And still the tender respite to prolong
 The matron kind would claim the maiden's song ;
 And still, in fond return, the grateful swain
 Would pour his passion in some artless strain,

Some soothing ditty that might hope inspire,
Or, in his turn, might call upon the sire,
Who in his age, rememb'ring days of youth,
Would troll his ballad fill'd with love and truth,
That very ballad which declar'd his flame,
When to the matron *he* a wooing came;
She, pleas'd to hear the recollected lay,
Prolong'd the parting hour by fresh delay,
Trill'd her own madrigal with joyous sound,
'Till all the cottage took the chorus round;—
At length, with promise of returning soon,
The swain hied home beneath the fav'ring moon.

And when the fair return'd, how blithe to see
This from the plough, and that the wheel set free;
To hear how echo sent the mingled sound
O'er hill and vale, to woods and streams around.
Lo! in gay groups the harmless people go,
Prepar'd for ev'ry prank and every show;
All up betimes, and like the morning drest,
In nature's vermeil robe and lillied vest.
How sweet for earlier passenger to trace
Th' anticipated day in every face!
In every honest countenance reveal'd,
To read whate'er the light-wing'd hours might yield;
The hallow'd keep-sake, ever-sacred thing!
The motto'd garter, and the posied ring;
The bloomy ribbon, and the bonnet gay,
And hose, with figur'd clock, for holy-day;
The father's duffel stout, and matron's gown
Of goodly grey, or sober-seeming brown;
The jovial feasting, and the foaming ale,
The loud-sung roundelay, the merry tale;
The feats of merryman, the furious strife,
Warning, I ween, to maids! of punch and wife!
The bridal day pronounc'd, the banns arrang'd,
The vow repeated, and the kiss exchang'd;
Then to their cots, unmindful of the dews,
Pockets with fairings, and heads cramm'd with news,
For kin-folk dear at home, who pining there
Haply sit up to hear about the fair!
And then for grandsire old, and granny grey,
Came forth the soft memorials of the day;
The polish'd snuff-box, with its pungent store,
The sweetmeats rare, and bravely gilded o'er;
While those too young, like those too old to rove,
Receive their tokens of remember'd love;
The shrilly whistle, and more manly toy,
For the weak infant and the sturdy boy;
These, lightly slumb'ring, or their little eyes
By hope unclos'd, beheld with glad surprise

Those tokens gay, and half asleep, would take
 The luscious lozenge or the tempting cake,
 The orange sweet, or golden gingerbread,
 And strew with many a crumb the tiny bed :
 Small gifts ! yet, ah, how priz'd ! and brought to view,
 As treasures promis'd, and expected too !
 For still from youth to nature's latest hour
 The little cares preserve their magic power.' P. 4.

It is unfortunate that Mr. Pratt's poem should so frequently remind us of better writers ; not because he has imitated them, but from the necessity of his subject. There remains for him, however, a high praise. He has felt for the miseries of the poor, and expressed good feelings upon an important topic in a well-timed season. We could wish that he had not joined in the common and dangerous outcry against monopolisers.

' As the deep warehouse opes its massy doors,
 Far from pale famine plenty sends its stores :
 Roll'd to the busy wharfs, the ready barge
 Upon the smooth canal receives the charge ;
 The fraudulent hoards deep-laden to the brim,
 Sacks pil'd on sacks, as heavily they swim
 Far from the starving town—the thronging poor
 In dire dismay stand gazing on the shore :
 With ragged garments, and with haggard mien,
 From alleys dark and foul, and lanes obscene,
 In squallid groups they eager press around,
 Silent awhile from horror too profound
 For words or voice ; but as the freight moves by,
 And wealth observes it with triumphant eye,
 A growing murmur gathers on the strand,
 And mingled anguish stirs the meagre band ;
 The ruffian dealers see the tempest near,
 And, as the thunders of the mob they hear
 Begin to burst, the conscious cowards fly
 With all the speed of trembling infamy.' P. 51.

' But soft, 'tis midnight ! and while sleep the swains,
 By magic moves the produce of the plains ;
 Deep groan the waggons with their pond'rous loads,
 As their dark course they bend along the roads ;
 Wheel following wheel, in dread procession slow,
 With half a harvest to their points they go,
 Their magic points—by water and by land—
 Known to the tyrants and their hireling band.
 The secret expedition, like the night
 That covers its intents, still shuns the light ;
 And, e'er the morning blushes on the deed,
 The teams return, and all the plots succeed ;

While the poor ploughman, when he leaves his bed,
Sees the huge barn as empty as his shed.
‘ Dark Night ! couldst thou unfold the darker tale
Of craft and fraud thy raven pinions veil ;
Or thou, pale moon ! take up the guilty theme,
When the stol’n goods, beneath thy trembling beam,
Pass thief-like on, to work a people’s woe,
Where small canals to mighty rivers flow :
Thence could parental Thames, or Severn, tell
What freights of villany their bosoms swell,
What hoarded stores, that might a people save,
There find, alas ! a banishment or grave ;
Rat-gnaw’d and rotted—lost to human use,
Accursed avarice ! by thy base abuse ;
O what tremendous scenes would meet the view,
To make wrong’d England start, and tremble too !’ P. 53.

Mr. Pratt calls loudly for the interference of government. The same outcry has been general and violent; but our ministers have been happily firm, knowing that the evil lies beyond their power. It is not the interference of the legislature that can awaken good feelings, or counteract that love of gain which is the main spring, the very heart and life, of the commercial system. The moralist may do something—the clergyman may do more. Perhaps Mr. Pratt himself has chosen the best mode of admonition, by appealing to the feelings of individuals. How much is in the power of individuals, his own notes amply evince.

The second part is devoted to the present state of the middle classes. The poet describes the situation of a reduced gentleman—an affecting situation, which Mrs. Smith has powerfully delineated in one of her novels, and which has afforded interesting subjects for our theatres.

‘ Mark yon grey dome, which still attempts to hide
Its drooping honours from insulting pride ;
And though, alas ! the shell alone remains
Of what was once the wonder of the plains,
Still does the wreck affect an air of state,
The gapp’d park paling, and the gaping gate,
The towers dismantled, and the crumbling wall,
The mould’ring pillars, menacing a fall,
The garden weeded half, and half in flower,
The broken statues and disorder’d bower,
The vista trees hewn down beside the way,
E’en like their lord, majestic in decay ;
And, as in better days, the warning bell,
That us’d the social hour of joy to tell,
When gay festivity pour’d forth his trains,
And gave a general welcome to the swains,
Now sending forth, alas ! an empty sound,
To screen the ruin from the neighbours round.

' But oh ! heart-piercing sight ! see yonder bed,
 Where high-born Lucius lays his anguish'd head ;
 A modest patrimony called him lord,
 And frugal plenty smil'd upon his board ;
 That plenty well a numerous race supplied,
 Nothing superfluous, nothing was denied
 Which virtue wish'd, or nature pure might claim,
 And smooth his life till public robbers came ;
 Till trebled each demand for daily bread,
 And not increas'd the means by which they fed,
 Then sire and husband in his breast contend,
 While brooding misery excludes a friend ;
 To her who shar'd them, scarce he dares impart
 The thronging horrors that devour his heart.
 In some dim room, with ragged tapestry spread,
 As if already number'd with the dead,
 On his dire fate he seeks to muse alone,
 While at each thought bursts forth a dismal groan ;
 The dread of want comes rushing to his brain,
 He smites his boding heart, and groans again !' p. 25.

' Ah ! little know the rich what pains molest,
 In times like these, a parent's throbbing breast ;
 Ah ! little think they, as in rooms of state,
 'Midst flatt'ring mirrors and unweildy plate ;
 Or, fagg'd with yawning indolence, supine
 On yielding down repose ; from silver dine,
 While swoln abundance the gorg'd banquet spreads,
 And favoring fortune cloudless sunshine sheds
 Thro' life, perchance, but as one summer day,
 And every hour is taught to smile away ;
 Ah ! little can they judge what Lucius knew,
 As near his tott'ring hall fierce Famine drew ;
 Or, to prevent the fiend from ent'ring there,
 And save his offspring from the last despair,
 What thoughts annoy, what bitter fears invade,
 What arts are tried, what sacrifices made ;
 How the fond mother, though to softness bred,
 Turns every thrifty talent into bread ;
 And every present, e'en of bridal days,
 Converts to housewifery a thousand ways ;
 Or how the daughters, from the world to keep
 Their father's wrongs and sorrows, work and weep ;
 And, lest those wrongs and sorrows should be told,
 Turn every youthful ornament to gold :
 The hoarded tokens, and the keepsakes dear,
 And love's soft pledge, is sold without a tear ;
 Save that one precious drop perchance may rise,
 When at their father's feet their small supplies
 They blushing lay, and as they trembling kneel,
 Daughters alone can tell what daughters feel,

While the lorn father, still from foes to hide,
And spare the cureless wound of generous pride;
Yet more from friends to veil his home-felt woes,
His food, his raiment, and his rest foregoes.

‘ Yet, ah! with stern œconomy extreme,
How hard to shun a grief still more supreme!
The frantic father sudden snatch’d away;
The daughters made of villany the prey;
The sons, still buffeting misfortune’s flood,
Or their hands bath’d in a betrayer’s blood;
The widow to her morsel left alone,
Or, with her beauteous wrecks, promiscuous thrown
On the hard world, with every shock beside
Of fallen fortunes and of wounded pride.’ P. 28.

In satire Mr. Pratt is less happy: his gentlemen and lady farmers are coarse caricatures, not likenesses.

The author proposes remedies in the third part; and his advice is always humane, and generally judicious: he wishes, and every good man will sympathise with him in the wish, that a system of kindness and encouragement towards the poor should be adopted; that, instead of being driven to the miserable asylum of a workhouse, they should be assisted at home, and enabled by early aid to support themselves; and that the means of obtaining decent comfort by labour should always be given to the industrious. There are some affecting instances, in his notes, of successful exertion on the part of the poor, when their efforts have been encouraged.

The merit of the poem may be estimated by our extracts. Mr. Pratt’s ‘Sympathy’ has had many admirers; and they who have been gratified by that work may certainly derive equal pleasure from the present performance.

ART. XII.—*Specimens of Literary Resemblance, in the Works of Pope, Gray, and other celebrated Writers; with Critical Observations: in a Series of Letters. By the Rev. Samuel Berdmore, D. D. &c. 8vo. 4s. Boards. Wilkie. 1801.*

TO trace the resemblances of one author to another is a task more of amusement than of importance. Oftentimes the likeness is fortuitous, and frequently it is the effect of memory mistaken for invention. The writers upon this subject sometimes weary us by their pedantry—sometimes insult us by their malevolence. After the infamous forgeries of Lauder had been detected, a Frenchman re-published the *Sarcotis* of Massenius, and insisted upon every remote resemblance with the busy malice of affected candour, as though he, with his foul breath,

could have tainted the laurels of Milton. The early reading of our great countryman has been investigated in England with a better spirit, that detracts not from established fame, though it restores their value and reputation to our old and long neglected writers. The worshippers of the great river have visited the streams and rivulets and little springs that feed its waters;—if their patience may have been sometimes misdirected, it is always pardonable.

There are other critics who delight in heaping together parallel passages, a toil equally laborious and of less utility, and which is more the work of a good memory than a sound judgement. The observations of Dr. Berdmore are likely to be more valuable, for they are such as have occurred to him, unsought, during a long course of classical studies. We will present our reader with the following specimens.

‘ We have often, you will recollect, read together, and been as often charmed with the introductory stanza to the first of Mr. Gray’s two Pindaric odes—the Progress of Poetry, where you have these admirable lines :

“ Now the rich stream of music winds along,
Deep, majestic, smooth, and strong,
Through verdant vales, and Ceres’ golden reign ;
Now rolling from the steep amain,
Headlong impetuous see it pour ;
The rocks and nodding groves rebellow to the roar.”

‘ The great excellencies of the sublimest poetry are here united with an ease and elegance which give to the composition so much the air of an original, that none of Mr. Gray’s editors, or commentators on his works, seem to have suspected an imitation.’ P. 14.

‘ Now allow me to submit to your consideration the following lines, which I am inclined to believe you have already in imagination anticipated, from one of the sublimest odes in Horace :

———“ Quod adest, memento
Componere æquus. Cætera fluminis
Ritu feruntur, nunc medio alveo
Cum pace delabentis Etruscum
In mare; nunc lapides adesos
Stirpesque raptas, et pecus, et domos,
Volventis una; non sine montium
Clamore, vicinæque sylvæ.”

B. III. O. 29.

‘ With this stanza before us, will there not arise in the mind something like *suspicion*, that Mr. Gray, when he wrote the fine lines quoted above, had *his eye on* Horace. Allow me to mark the principal features of resemblance. We have in each poet a stream, applied by the one to the various forms of poetry, by the other to the

vicissitudes of human affairs, with especial reference to political revolutions. It is conducted by both, first in a course of placid serenity, then in torrents of rapid impetuosity, and marked at the close by the same striking and impressive consequence—

“The rocks and nodding groves rebellow to the roar:”

very nearly a verbal translation of the Latin text,

“Non sine montium
Clamore, vicinæque sylvæ.”

Here is certainly in these two passages an extraordinary coincidence of thought and imagery: in addition to which, the varying circumstances described in both follow each other exactly in the same order. The attentive reader will however discover, under this general similitude, a considerable difference in the mode of composition between the British and the Roman Pindar. Enough, perhaps you will think, to remove all appearance of direct imitation. It is most probable that Gray, without recurring to the text of Horace, has only copied from the traces which a frequent perusal had left upon his memory. This hypothesis will appear more credible when we analyse the different forms of composition. While the stream of Horace glides quietly into the Etruscan ocean, with no other distinction than that of gentleness—

“Cum pæce delabentis Etruscum
In mare,”——

the stream of Gray winds along with a marked character, appropriate to his subject—

“Deep, majestic, smooth, and strong.”

Mr. Gray gives also peculiar grace and beauty to the piece by his skilful use of the metaphorical style; blending the simile with the subject, so much in the manner of Pindar; and not making, as Horace has done, a formal comparison of the one with the other.’
P. 16.

‘Mr. Gray, it will be seen, has still further improved upon the Roman bard, by the addition of those verdant vales and golden fields of corn, through which, in the first division of his subject, he conducts the peaceful stream—

“Through verdant vales and Ceres’ golden reign.”

In the second division he simply describes it, now swollen into an overflowing river, rolling impetuously down the steep descent; which Horace emphatically expresses from Homer by the effects.

‘You, who are wont to view all works of taste with so correct and critical an eye, cannot fail to observe, and at the same time to admire, the masterly skill of these great artists in the execution of their separate designs.

‘In Mr. Gray’s Ode, the varying movements of music or poetry are very happily illustrated by the inconstant current of a river;

assuming in different places a different character; presenting you by turns either with rich and beautiful prospects, in soothing composure, or rousing the mind into emotions of wonder and astonishment, by scenes of a bolder feature; rolling, with the roar of thunder, down broken rocks and precipices.

'The imagery of Horace is equally well chosen, and suited to his purpose. His object was the course of events, which alternately take place in a popular government, at one time peaceful and orderly, dispensing ease, security, and happiness to all around; at another, irregular, tumultuous, and turbulent, marking its progress with terror and destruction; like the changeful course of a river, the Tiber for instance, which was daily in his view, flowing at one time quietly and equably within its accustomed banks; at another—

“Cum fera diluvies quietos
Irritat amnes—”

raising its swollen waves above all bounds, breaking with irresistible fury through all obstacles, and, with wide-spreading desolation, bearing down every thing in its way—

——— “lapides adesos
Stirpesque raptas, et pecus, et domos.” P. 21.

An able vindication of The Bard follows. Dr. Berdmore contends, against Dr. Johnson, that this ode is not an imitation of the Prophecy of Nereus; and he asserts, with Algarotti, that it is a very superior poem.

'This is a question (he says) which does not admit of argument. If there be a man who can hear the sudden breaking forth of those terrific sounds in the exordium, at which *stout Gloucester stood aghast*, and *Mortimer cried to arms*, and not thrill with horror;—if there be a man, who can behold the awful figure of the bard, in his *sable vestments*, with his *haggard eyes*, his *loose beard* and *boary hair*, which—

“Stream'd like a meteor to the troubled air,”

and hear him

“Strike the deep sorrows of his lyre”

without emotion;—this man, if such a man there be, has no feelings to which a critic on the works of a great poet can apply. It were as vain and useless to converse with a man of this description on such subjects, as to commune with a deaf man on the enchantments of music, or with one blind on the charms of beauty.

'While I am conversing with you, who are neither deaf nor blind, I am tempted to enter more deeply into the examination of this astonishing performance, which I shall consider in rather a new light. Every reader is stricken with the wildness of the scenery—the grandeur and sublimity of thought—the boldness of the imagery—the fire and enthusiasm which animate the ode throughout. Let me now more particularly call your attention to the highly figurative and majestic diction which pervades the whole, involved in that

awful obscurity so suited to the occasion, and characteristically belonging to the language of prophecy. This obscurity has, I know, been objected to by men of some note, who must surely have considered the subject very superficially, as a defect; for which, they say, while it sheds so much darkness over the whole composition, as to preclude from the view of the disappointed reader almost all its beauties, no merit in other respects, however great and transcendent, can compensate. For myself, I have no scruple in confessing, that this very obscurity, so much condemned by judges of this description, has always appeared in my eye a distinguishing excellency of the poem. The tissue woven with bloody hands by the bard, in concert with the spectres of his murdered brethren,

“ *The winding sheet of Edward's race,*”

on which were to be traced their impending misfortunes, has in it something tremendously sublime, analogous to the emblematical images under which are usually conveyed the prophetic denunciations of divine wrath in the sacred writings: of these every one feels the effect. In the same sublime strain the descendents of Edward are in succession designated, not by name, but by some mystic allusion; under which the figures assume a more terrific appearance, from the mist which is gathered round them. The tragical fate which severally awaits them is denounced under the representation of some terrible image, encompassed with almost impenetrable darkness, impressing on the mind a dreadful foreboding of future calamity—the more alarming, as its nature, extent, and effect are unknown and undefined.

‘ From these scenes of horror the bard is rapt, by a sudden and unexpected transition, into visions of glory; and the imagination, but now appalled by terror, and sunk into dismay, is roused by the prospect of happier events, descried in dazzling splendor, though still with the same indistinctness of imagery, at a distance, into transports of joy and triumphant exultation over Edward, on the ultimate defeat of his impious attempt.

‘ The transcendent merit of Mr. Gray's manner can no way be better illustrated than by a comparative view of the manner adopted by Horace, in the ode, of which Dr. Johnson is so willing to think the Bard an imitation. The appearance of Nereus, engaged in the important office of calming the winds, in order to sing the cruel fates of Paris, has a solemnity in it which raises the mind to an expectation of something great and momentous; yet, when we contemplate the figure of Nereus, presented, as he is, with no appropriate investment, with no local advantages, stationed we know not where, uttering his denunciations we know not whence, with what superior dignity and spirit does the Bard appear! in the romantic situation and interesting attitude described by Gray, *striking with solemn accompaniments the deep sorrows of his lyre.*’ P. 23.

We have extracted this criticism at length, for the force and feeling with which it is written. The opinion of Dr. Berdmore, familiarised as he is to Horace, and intimate as he shows himself with his most hidden allusions, is assuredly of great weight.

The Bard, though perhaps not the best of English odes, is certainly the most popular; a narrative and a dramatic interest pervade it, which the odes of Collins want: and therefore, though of higher merit, they are read less frequently, and with less pleasure. The ore is purer, but it has been cast in a worse mould.

A fine passage in Dr. Ogden's Sermons is here traced to Xenophon. The preacher—

—addressing himself to a young man, whose behaviour he supposes less correct than it ought to be, enforces the obligations of children to their parents in a strain of irresistible eloquence, as follows:

“Now so proud! self-willed! inexorable! thou couldst then only ask by wailing, and move them by thy tears; and they were moved. Their heart was touched with thy distress. They relieved and watched thy wants, before thou *knewest thine own necessities or their kindness*. They clothed thee; *thou knewest not that thou wast naked*. Thou *askedst not for bread*; but they fed thee.”

Did you ever read? or can any young man, however proud, self-willed, inexorable, ever read this impassioned address without emotion? Nor can we easily persuade ourselves otherwise, than that the respectable author was here transcribing the affections of his own heart; for, as appears from the short memoirs of his life, drawn up and prefixed to an edition of his sermons, in two volumes, by the late Dr. Hallifax, he was a truly affectionate and dutiful son, such a one as “maketh a glad father.”

It may not be uninteresting to see the same thoughts worked up into an elegant form by an admired ancient. Xenophon, you will recollect, in his Memoirs of Socrates, introduces the philosopher discoursing in the following terms:

‘*Ἡ γυνὴ ὑποδεξαμένη τὸ φορτικὸν τῆτο, βαρυνομένη τε καὶ κινδυνεύουσα περὶ τὰ βίβ, καὶ μεταδίδουσα τῆς τροφῆς, ἥ καὶ αὐτὴ τρεφεται, καὶ συν πολλῷ πόνῳ διενεγκουσα καὶ τεκῶσα τρέφει τε καὶ ἐπιμελεῖται, ὅδε προπετινῶντα ὅδε ἀγαθόν, ὅδε ΓΙΓΝΩΣΚΟΝ ΤΟ ΒΡΕΦΟΣ ὅτ’ ὅΤΟΥ ΕΤΗΛΑΣΧΕΙ, ὅδε ΣΗΜΑΙΝΕΙΝ ΔΥΝΑΜΕΝΟΝ ὅΤΟΥ ΔΕΙΤΑΙ.*

Xen. Mem. l. ii. c. 11.

The sentiments under the expressions, marked in the English text by Italics, and by capitals in the Greek, bear, you will take notice, a striking resemblance to each other; and, though evidently most just and natural, are, so far as my observation goes, no where to be found but in these two passages. If you read the whole chapter, from which the lines above are taken—and the perusal will abundantly repay your trouble—you will find throughout a great similarity of thought between the philosopher and the preacher. In the short passage immediately before us, the preacher appears to have given more of pathos to the subject, by a judicious amplification, illustrating the general sentiment by specific instances, very happily chosen to affect the feelings.

Dr. Ogden was undoubtedly well versed in all the works of Xenophon. May we not therefore suppose, without any derogation from his merit, that while he was composing this admirable sermon

his thoughts might take their colour from the tints collected upon his mind by frequent communication with this fine writer?" P. 34.

We shall close our extracts with a passage from Horace, which Dr. Berdmores seems very happily to have elucidated.

'It has created,' he says, 'no small perplexity amongst the scholiasts and commentators,—such of them I mean as have ventured to remark upon it: for some of the first order, as Bentley, Gessner, and others, with a reserve not very unusual where real difficulties occur, have kept a wary silence.

——— "Hinc *apicem rapax*
Fortuna cum *stridore acuto*
Sustulit, hic posuisse gaudet."
'Carm. Lib. i. O. 34.

'It may not be unamusing to observe for a moment how these *learned critics* puzzle themselves in endeavouring to explain what, by their awkward attempts, they very plainly show that they did not at all understand.

'One gravely interprets the term *rapax* by *mutabilis*, *acuto* by *luctuoso*.

'Another, by an exposition still more extraordinary, renders *rapax* *sustulit* by *clam sustulit*.

'A third, with great importance, on the words *cum stridore acuto*, "his verbis puto significari Fortunæ commutationem, quæ vix intelligi potest sine magno sonitu ac fragore. Stridor enim sonitum ac strepitum significat, non clamorem."

'Thus do they go blundering on, rendering "confusion worse confounded,"—not attempting, any of them, to describe the unusual figure which Fortune is here made to assume. Had they attended a little more to this circumstance, it would, perhaps, have saved them much of the trouble in which they have involved both themselves and their readers.

'Bene, says a modern editor, in general an acute and sagacious interpreter of his author, Baxter, *cum stridore acuto*, *cum ante posuerit rapax*, *adinstar scilicet procellosi turbinis*.

'This roar of storm and thunder seems also to have rumbled in the ears of M. Dacier; though, when on second thoughts he explains *stridore acuto* by the sounds made by the wings of Fortune, he seems to have caught a glimpse of the real image which the poet had in his eye—that of a soaring eagle; as will appear from an extraordinary occurrence related by the historian. I will beg leave to transcribe the passage.

"Ei (Lucumoni) carpento sedenti cum uxore, AQUILA suspensis demissa leniter alis *pileum* aufert, superque carpentum cum magno clangore volitans rursus, velut ministerio divinitus missa, capiti aptè reponit; inde sublimis abit. Accepisse id augurium læta dicitur Tanquil, perita, ut vulgo Etrusci, cœlestium prodigiorum mulier. Excelsa et alta sperare complexa virum jubet. Eam alitem ea regione cœli, et ejus Dei nunciam venisse. Circa summum culmen hominis auspiciū fecisse. Levâsse humano superpositum capiti decus, et eidem divinitus redderet." Liv. lib. i. c. 34.

‘ Wonders and prodigies ever attend the remoter periods of great states and kingdoms. They never fail to be recorded in their earlier annals, are superstitiously delivered down from father to son, and received with an easy and willing credence amongst the populace. Of this description is the tale of Lucumo and the eagle, which I doubt not was as familiar amongst the Romans, as well-known, and as often repeated, as with us the legends of King Arthur, and the Knights of the Round Table, Guy Earl of Warwick, St. George and the Dragon, &c.

‘ Thus it appears that the poet, when he attributed so uncommon a figure to Fortune, with so singular a mode of action, alluded to a popular story in every body’s mouth. The allusion, of course, was immediately acknowledged by the reader, and felt in all its force.

‘ By the light hence thrown on the subject, whatever there was of obscurity has vanished, all difficulties are done away, every expression resumes its usual and proper signification, and the sentence becomes clear and luminous.

‘ The term *rapax* is not, you see, to be understood as epithetical to Fortuna, but to be taken, as adjectives are often used by the poets, adverbially, and joined in construction with the verb *sustulit*. *Rapax sustulit*, i. e. *rapaciter sustulit, rapuit*.

‘ By the expression *stridore acuto*, the great stumbling-block of the commentators, are plainly signified, as intimated by a vague conjecture of the learned Frenchman, the sounds made by the eagle clapping its wings and screaming in its flight, which the historian expresses by the words *magno clangore*.’

The other passages which Dr. Berdmore has illustrated are few in number. We cannot but remark, that the form of epistolary writing is surely but ill adapted for this species of research, though it have enabled the writer to swell his observations into a volume.

A disputatious tone pervades the book, which is exceedingly unpleasant. Dr. Berdmore attempts to revive the old Warburtonian controversies; but we trust that he is blowing at a fire of which only the ashes remain.

‘ I have by me (he says) at this moment a series of letters from Dr. Warburton to Dr. Jortin, in which he is repeatedly expressing his thanks for literary services received from Dr. Jortin, with many grateful acknowledgements of obligation.’ p. 67.

To this passage there is the following note:

‘ From the year 1749 to the year 1758.

‘ To remove the mysterious veil which hath long hung darkly over the transactions of certain literary men, eminent in their day, and the more decisively to vindicate the character of Dr. Jortin from the unprovoked attacks injuriously made upon it by those who, as they daily saw, ought to have respected his virtues and abilities, it has been suggested that it would be an act of justice to make these letters public.’ p. 123.

We wish the very respectable author of this work had contented himself with convicting Dr. Hurd of plagiarism: *that* is consistent with the plan and title of his book; but the polemical spirit and the personal dislike which he indulges are unworthy his own character. The eye is offended by the invidious appellation of the LEARNED CRITIC in every page, and every where forced into notice by capitals. These disputes are to literature what electioneering broils are to our home politics—what the jarrings of the petty Italian states and Swiss bailiwicks are to history.

ART. XIII.—*Observations on some Medals and Gems, bearing Inscriptions in the Pahlavi or ancient Persick Character. By Sir William Ouseley. 4to. 5s. sewed. Harding. 1801.*

INDEFATIGABLE in his researches into oriental literature, sir William Ouseley has here entered into an explanation of several curious monuments of antiquity, which continued obscure till the learned M. de Sacy successfully offered an interpretation.

The present dissertation is introduced by the following advertisement.

‘ Having been informed, by a letter received last month from a very learned foreign orientalist, that the study of Persian antiquities is widely diffused over the continent of Europe, and that a gentleman attached to the embassy from Vienna to Constantinople is employed on the subject of Sassanian coins, I became apprehensive that some remarks and conjectures which had suggested themselves to me whilst decyphering various Pahlavi inscriptions might be anticipated, and the merit of having first explained some gems and medals might be disputed by another.

‘ That I may secure my claim to priority, I have extracted, in the following work, some passages from the manuscript materials of a Treatise on the Numismatich and Miscellaneous Antiquities of Persia, which, although I have been several months employed in the composition of it, from the delay in cutting types and engraving plates, cannot be ready for publication before the spring of next year.

‘ In the present work, after M. de Sacy’s example, I have expressed the Pahlavi in equivalent Hebrew characters, and must refer my readers to the alphabet which that celebrated orientalist has given in his *Mémoires sur diverses Antiquités de la Perse*.

‘ To this alphabet I am enabled to add, by the study of several rare gems and medals, a variety of forms in different letters.—All these shall be exhibited at one view on a copper-plate annexed to my future volume; for which, also, I am now preparing moveable types, to express the true and ancient Pahlavi character; as those which were used by the learned Hyde, of Oxford, imitate only the handwriting of the modern Parsis, or fire-worshippers.’ P. iii.

But as M. de Sacy has an undoubted claim to the priority of discovery, it cannot be a matter of much consequence whether sir William Ouseley, or the foreign orientalist here alluded to, appear in the second or third rank. M. de Sacy seems even to have felt that there was some little degree of injustice in any claim of antecedence to which he himself is alone entitled; and in a French journal he has published a *critique* on this work, in which there are some slight symptoms of displeasure—though, as a man of candour and science, he expresses satisfaction at the efforts of our learned knight: he does not however approve of all our author's conjectures. A question is started, whether those medals of the Persian kings which bear the simple title of *iran*, or those which bear *iran* and *aniran*, be the more ancient? As these coins commence in the third century, and proceed down to the seventh, we should conclude it to be a common medallic question, and that those of the best workmanship are the most ancient. The question may also be estimated by the superior thickness of the more ancient coins, and a comparison of the more modern with those of the kalifs*. M. de Sacy supposes that those with the title of *iran* only are the most ancient: he doubts the interpretation of a gem from the cabinet of Gorlaeus, nor can he find the name of *Khosrou* on the coins mentioned by our learned orientalist. He also differs in some other minute circumstances.

M. de Sacy justly observes that the medal discussed in the second section of sir William Ouseley's work is the most curious and important of all, as it presents three heads, of a king, queen, and prince; and he perfectly approves the interpretation which sir William Ouseley has given. For this reason, and as the section is short, we shall select it as a sufficient specimen of this excellent dissertation.

* In the annexed plate are representations of two medals: that marked fig. 1. copied from the third supplement to Pellerin's *Recueils de Médailles*, the other taken from the coin itself, preserved in Dr. Hunter's museum†. Of this, Mr. Pinkerton, a most able and ingenious antiquary, perceived the value, when he selected it from the entire collection as a specimen of Sassanian coinage‡.

* Those with a full face must also be the most modern.—REV.

† Mr. Tassie, a very ingenious young artist of London, has lately obtained permission to take moulds of all the Sassanian, as well as many other ancient medals belonging to this admirable collection, from which the impressions, in paste or sulphur, exhibit with such accuracy the minutest features, as to render any inspection of the originals almost unnecessary for the purposes of a decypherer.'

‡ See his *Essay on Medals*, vol. i. plate i. fig. 10—from which work an engraving of this medal has been copied in the *Encyclopædia Britannica*, lately printed at Edinburgh.—Article *Medal*.'

‘ The first is of gold, and was deposited in the Cabinet du Roi at Paris. “ Those who apply themselves to the study of ancient history,” says M. Pellerin, “ may perhaps discover on this golden medal some character or feature which shall enable them to ascertain the king and queen whose heads it exhibits, closely touching, or joined one to the other, with the bust or half-figure of a young man opposite, who offers them a crown *.”

‘ Of this very curious medal M. de Sacy informs us that the legend is composed of characters so small and badly expressed, that his endeavours to decypher it were vain †. My own attempts on this subject would no doubt have proved equally fruitless, had not the silver Hunterian medal, which bears the same device, and incontestably belongs to the same king, presented the following inscription in characters distinct and legible.

‘ On the obverse,

מזדיסן בה ורחראן מלכאן מלכאן איראן מנוגתרי
מן יזדא

Mazdiesn beh Varharan malkan malkan airan minochettri men Yezda (n)†.

“ The worshipper of Ormuzd—the excellent Baharam, king of kings—of Iran—celestially descended from the Gods.”

‘ On the reverse,

יזדאני ן ורחר *Varhar (a) n Yezdani*, “ or, Baharam the divine §,”

‘ The reader will perceive that the letter *n* in the second *maikan* is superfluous: the Sassanian medals afford many instances of similar inaccuracies and mistakes; some of these M. de Sacy has pointed out, and others shall be noticed in my future publication: the last word of the inscription on the obverse (*Yezdan*) wants the final *n*; and in this respect the gold medal agrees with the silver, if M. Pellerin’s engraving of the former has been executed with fidelity.

‘ * “ Ceux qui s’appliquent à l’étude de l’histoire ancienne pourront peut-être aussi y trouver quelque trait propre à donner connoissance du roi et de la reine dont les têtes sont accolées sur la médaille d’or au devant desquels est la figure d’un jeune homme à mi-corps qui leur présente une couronne.”—Trois. Supplém. aux Recueils des Méd. p. 36.’

‘ † “ — mais les caractères sont si petits et si informes que je n’ai rien pu y distinguer, &c.”—Mém. sur diverses Antiq. 193.’

‡ מזדיסן בה ורחראן מלכאן איראן מנוגתרי
מן ירדאן
§ ורחראן יזדאני

‘Although we are enabled to assign these medals to Baharam, yet they furnish no information on the subject of the queen and youth whose portraits they exhibit. The king appears wearing his winged tiara, as one supporter of the fire-altar on the reverse; whilst a female (most probably the queen) is represented as the other. On the Hunterian medal the sex of this figure is perfectly discernible, and particularly marked by the projecting head-dress, which resembles that of the queen on the obverse: but Mr. Pinkerton’s engraver*, like the artist whom Pellerin† employed, has metamorphosed the female supporter into a bearded man, and omitted the wing, which on the other supporter’s head is evidently one of the regal ornaments.

‘My reasons for attributing those coins to Baharam the Fifth, rather than to any other prince of that name, shall be hereafter mentioned.

‘I cannot however proceed to the next section without remarking that a gold medal of the Sassanidæ is in itself a numismatic treasure of uncommon value; because, according to Procopius, “it was not lawful for the Persian kings, or any other monarch of the Barbarians, to stamp their images on pieces of gold, whatever quantities of that metal they might possess, since money of such a description was not used in the commercial dealings even of the Barbarians themselves†.”

‘The reader must determine whether the discovery of a single medal should invalidate the evidence of Procopius. I know not of any other exception to the general rule; and even this may perhaps have been stricken as a proof-piece, and never intended for general circulation.

‘I shall examine, in another place, all that can be collected from the works of Tabari, Ferdusi, and Nizami, respecting the Sassanian as well as the more early coinage of Persia: but I cannot here suppress, although by quoting them I encroach on the materials of my future work, one passage from a very ancient and excellent historian, Assim of Cufa, and another of much greater strength, from Tabari. In relating the conquests of the khalif Omar, Assim informs us that Hormuzan, prince or governor of Ahwaz, and a general of the Persians, having been taken prisoner by Abu Musa Alashari, the Arabians entered his palace, and one of them perceived a statue of marble, representing a human figure pointing with both hands to a certain spot on the ground. The sagacious musulman soon conceived that this attitude of the statue indicated the concealment of some treasure—

* See Essay on Medals, vol. i. pl. 1. fig. 10.’

† See Troisième Supplem. aux Recueils des Méd. pl. 2. fig. 1.’

‡ “Χαρακτῆρα δὲ ἰδίον ἐμβάλλεσθαι στατηρίῃ χρυσῷ ἢ τε αὐτὴν δερμὶς, ἢ τε δὲ ἄλλον ὄντινα ἢ βασιλεὺς τῶν πάντων βαρβαρῶν· καὶ ταῦτα, μᾶλλον ὄντα χρυσοῦ κυρίον ἐπεὶ ἦδε τοῖς ἐμβάλλουσι προῖεσθαι τὸ νόμισμα τῇτι οἰοῖτε εἶσιν, καὶ βαρβαρὸς τῆς ἐμβάλλοντος εἶναι ἐμβάλλει.” Procop. de Bello Gothico, lib. iii. c. 33. or, according to some copies, cap. 17.’

"Awhile he contemplated the statue, and thought within himself that since it was so fixed against the wall as to point with its hands towards the ground, there must, by all means, have been something hidden there. He hastened to Abu Musa, and informed him of the circumstance. Abu Musa immediately sent some trusty persons to dig up the ground;—they discovered a great basket fastened by a very strong lock; and Abu Musa having ordered them to lift up the cover, they found in it money coined in the name of the Kesri*, with many trinkets of gold, such as ear-rings or pendants, collars or necklaces, ornaments† for the feet of every kind, all set with jewels, besides a considerable number of beautiful rings, &c."

'The word ر which I have here equivocally translated money, signifies, in its primitive and proper sense, gold; but as it is often used, in familiar conversation and writing, to express coin of silver as well as of gold, I shall not infer more from this passage than a very strong probability that it alludes to money of both metals—an inference sufficiently justified by the following extract from Tabari, who, describing a great battle in the time of Omar, between the Arabs and Persians, introduces the following anecdote:—

"And the Persians waited until the day became warm, and after that a breeze arose from the west, and blew upon the faces of the Persians, so that they could not discern one another—and Rustam (their general) had placed his throne on the brink of a rivulet, and a thousand camels laden with direms and dinars (silver and gold money) were standing near his throne; and above his head was suspended a curtain or awning to yield him shade: this curtain the wind carried off, and it fell into the water. The sun's heat being very powerful, Rustam arose from his golden throne, and sheltered himself at the feet of a camel, and the Arabs had penetrated to the

* This word, although originally applied by the Arabian authors to Nushirvan, must be here translated *the Persian king*; for in this sense it frequently occurs in other parts of Assim's Chronicle. Thus, speaking of Shad the son of Azad, one of king Yezdegerd's officers, he styles him

سرهنکی از سرهنگان کسری

"a general of the generals of the Kesri."—In Tabari also we find کسری یزدجرد Kesri Yezdegerd.

† The word ورنجن is sometimes written برنجن—the (v)

being changed into ب (b), as in many other examples. *Verenjin*, according to Ferhungs Jehangiri, and Borhan Kattea (see article ورنجن) signifies the clasps or rings of gold or silver which women wear upon their wrists and ankles.

centre: and a certain man of the Arabs, named Helal ben Alkamah, came towards that camel, and, knowing that it was laden with direms and dinars, he cut the camel's rope with his sword, and a sack of dinars fell from the camel's load upon the back of Rustam, and broke his back-bone—and in his agony he threw himself into the water: but Helal knew that this was Rustam, and he took him by the feet and drew him forth from the water, and cut off his head, and stuck it on the point of his spear, &c."

I shall close this section by observing that the word **درم** (*dirhem*) or **درهم** (*dirhem*) although it may be translated according to that excellent dictionary, the *Kashf al loghat*, **سهر زر و** "coin of gold, silver, or copper;" yet when used with **دینار** (*dinar*), as in the passage above quoted, it must rather signify silver, *dinar* being the proper term for gold*. Thus the Arabic dictionary, entitled **سحر الجواهر** or "ocean of pearls," explains the word **الدینار ای الذهب** "Dinar, that is, gold." The *Ferhung Abdurrahim* says, **دینار مهر اینست زرین** "Dinar—coin, that is, of gold"—and the *Borhan Kattea* defines it "red money or gold" **زر سرخ** in contradistinction to white or silver money. The *Old Ravayet*, a curious manuscript containing many traditions of the Parsis, speaks of this red or golden coin, and of **دینار مصري** *Egyptian dinars*, and **دینار خسروی** *Imperial dinars*, or *dinars of Khosru* in the time of Nushirvan. We also find mention of dinars in Ferdusi's History of Baharam the First, Khosru Parviz, Shirouieh, and other Sassanian kings; and we read in the *Acts of the Eastern Martyrs* †, that Shapour sent to Barsheemin a vase or cup filled with a thousand golden *sinca*s. The learned editor Assemani, who gives the original Syriac of this passage, remarks that the *sinca*, or half-drachm, is the name of a coin still used in the east ‡. P. 7.

* "Aureum **دینار** (*dinâr*) denarium; argenteum **درهم** (*dirhem*) drachmam; æreum **فلس** (*fuls*) follem appellans."—O. G. Tychsen, Introd. in Rem Numariam Muham. p. 8.'

† "Acta Martyrum Orientalium." Tom. i. p. 114.'

‡ "Sinca, i. e. semi-drachma, monetæ id nomen est quæ etiam apud Orientales viget." p. 117.'

Upon the whole, this tract is another favorable specimen of sir William Ouseley's well-known abilities in oriental literature; and we shall be glad to see the publication of the Miscellaneous Antiquities of Persia, which he has here announced.

MONTHLY CATALOGUE.

POLITICS.....POLITICAL ECONOMY.

ART. 14.—*The immediate Causes, and remote Consequences of the Peace, considered.* 8vo. 2s. Thurgood. 1801.

THE language of Mr. Pitt's administration on the object of the late unfortunate war is contrasted with that of the opposition on the same subject; and the empty boastings of the former are treated with a considerable degree of severity.

‘The nation was *cajoled*, and its representatives *influenced*, to support the minister in a war for an indefinite object, and incomprehensible term—as long, it may be said, as his ingenuity could devise ways and means for carrying it on, or till his pride or his private revenge should be satisfied; and it is not easy to say which of these predominated at times, or most contributed to make up his concealed and implacable motive.’ p. 30.

What led the minister to desist from his mad enterprise is, in different circles, ascribed to various causes; but our author is positive that—

‘Nothing less than a consciousness that the whole fabric was about to fall, and, like another Samson, crush him in its ruins, could force this obstinate man to quit his hold of the pillars of the temple.’ p. 31.

The causes of the peace then were the failure in obtaining any one of the objects contended for by the abettors of the war—the defection of all our allies—the inevitable ruin of the country by the paper system. Yet the consequences of the peace are represented as very dangerous. A spirit of disaffection, from a comparison of the degree of liberty gained by France with that lost in England; the difference of taxation in the two countries, in one of which each individual pays little more than four shillings, in the other little less than four pounds annually; the cheapness of living in the former country, and encouragement to emigration—all these are said to be calls on persons in power for a restoration of the old maxims of government; and a peaceable reform is recommended to prevent the ne-

cessity of a revolution. The pamphlet is written with great spirit; and the late ministers and their abettors are treated in a manner which may justly call to their recollection the haughty and imperious language used by themselves in the plenitude of their power.

ART. 15.—*Reflexions at the Conclusion of the War: being a Sequel to "Reflexions on the political and moral State of Society at the Close of the Eighteenth Century."* By John Bowles, Esq. 8vo. 2s. 6d. Rivingtons.

The old story—War without end with the French republic—Praises of monarchy—Invectives against the Jacobins and the Whigs—Trite maxims about the balance of power. This furious Anti-Jacobin, who resembles his adversaries in the worst features of their character, (for extremes very frequently coincide) has the *cacoëthes scribendi* so strongly upon him, that the universal joy expressed by the nation on the return of peace cannot prevent him from raking in the ashes of the now extinguished war for a subject; nor can any thing convince him, that, the delusion being over, his sentiments are beginning to be as unpopular as they are contrary to the principles maintained by our forefathers at the revolution.

ART. 16.—*A Supplement to Reflexions on the political and moral State of Society, at the Close of the Eighteenth Century: in which the political State of Society is continued to the Month of June 1801.* By John Bowles, Esq. 8vo. 1s. Rivingtons.

Bonaparte is termed 'an usurper, the Corsican usurper, the consular patron of traitors and incendiaries, the wily Corsican, a public robber, &c. &c.' and he is said to be inexpressibly solicitous to conceal—that 'ceaseless war is his fixed resolve.' Unfortunately for the author, the present negotiations give the lie direct to his last assertions, and there is little more propriety in terming Bonaparte an usurper than in vilifying William the Third with the same character. But whatever may be the crimes of the Corsican hero, he has not hitherto usurped a crown; and the language of this furious Anti-Jacobin tends to no good purpose whatever. The pamphlet may find readers, but the mind must be in a strange state indeed which can be pleased with such a tissue of folly and falsehood.

ART. 17.—*The Preliminary Articles of Peace, between the United Kingdom of Great-Britain and the French Republic, as ratified by both Parties. With Observations, &c. &c.* 8vo. 6d. Symonds.

The pamphlet is patched together from the newspapers, and contains the letter of Lord Hawkesbury to the Lord Mayor, an extract from the gazette, and the preliminary articles; to which are added between two or three pages of remarks of no great importance.

ART. 18.—*Thoughts on the Preliminary Articles of Peace.* By a Kentish Clergyman. 8vo. 1s. 6d. Rivingtons. 1801.

This pamphlet is written with the best intentions, but it was scarcely necessary to give these thoughts to the public. For almost every one, except a few of the more violent Anti-Jacobins, are satisfied with the preliminary articles, and confide in the sincerity of all

parties concerned in the present negotiations, for a proof that the interests of France and England will be mutually consulted, and that the approaching peace will be established on as permanent a basis as can be expected in the present situation of Europe.

ART. 19.—*Reflexions on the Preliminaries of Peace between Great-Britain and the French Republic. By B. Flower. 12mo. 4d. Crosby and Letterman.*

The contents of this pamphlet have been very widely circulated. They were first inserted in a provincial newspaper, entitled the Cambridge Intelligencer, by the author, who is also the publisher of that paper; in which state they met with so much approbation, that it was thought proper to give them their present edition. One gentleman took five hundred copies to distribute among his friends, and more than one copy, there is reason to believe, was sent to the ex-minister. His measures are treated with the utmost severity; the real state of our preliminaries is placed in its true colours, and the whole is summed up in few words: From France the ministers have gained nothing—to France they have yielded every thing. This is clearly established by the terms of the preliminary articles, and the vain boastings of the ex-minister and his advocates are contrasted with the feelings which they must possess in their present fallen situation. The language used in this pamphlet is remarkably nervous and strong; it evinces an undaunted spirit; and they who talked of the facility of marching to Paris will find very great difficulty in warding off this severe and animated attack upon their conduct.

ART. 20.—*Profusion of Paper-Money, not Deficiency in Harvests; Taxation, not Speculation, the principal Causes of the Sufferings of the People. With an Appendix, containing Observations on the Report of the Committee of the House of Commons appointed to inquire into the High Price of Provisions—and an important Inference from Mr. H. Thornton's Speech in Parliament on March 26. By a Banker. 8vo. 1s. Jordan. 1802.*

There is much truth in this pamphlet, and people in general begin now to be convinced of a fact which is well stated, and in few terms, in the work before us. 'What was a shilling before the year 1797 is now only ninepence; and while a labourer suffers the loss of a fourth part of his wages, he is made to pay, by the operation of an income-tax, ten per cent. on every article of his consumption.' This pamphlet should be added to those of Mr. Boyd, sir F. Baring, and Mr. Erend, whose publications are animadverted upon, though the author bends to the sentiments of Mr. Boyd. The surprise expressed at the silence of the committee of the house of commons on the Bank's stoppage of payment reminds us of the assiduity with which Black Jack assisted Tom Jones in the search after his pocket-book. Every place was hunted over and over again, except one—the pocket of the game-keeper; and of course poor Tom lost his five hundred pounds.

ART. 21.—*A Hint of the Chouan Army's having been but a Snare fabricated by the Jacobins themselves!!! 4to. 2s. Spragg. 1801.*

The atrocities of the Jacobins have been a sufficient scourge to Europe and to themselves; but of the exploit attributed to them by

this author, there seems to be neither proof nor reasonable ground for suspicion. It cannot be imagined that so long a warfare should have been carried on, and such a number of emigrant officers been engaged in the contest, without a more early discovery of the treachery by which this writer supposes all their plans were frustrated, and themselves sacrificed, for the greater part, either in the field or by the guillotine.

ART. 22.—*Proposals to Government for establishing that System of Regulations most favourable to the keeping the Price of Corn at what it ought to bear; from the Quantity of Corn grown Annually being accurately ascertained. For the best Mode of giving such Assistance to the Cultivators of the Waste Lands, as shall be safest to the Country, and most advantageous to them. With Reflexions on the Advantages and Disadvantages of Country Banks; also on the Mode and Expediency of bringing Gold into Circulation in this Country, equally in Bullion as Coin.* 8vo. 2s. Longman and Rees. 1801.

One proposal is, to put our farm-yards under the excise, and to publish in the county papers, four times a-year, the changes that have occurred in the said farm-yards, and the names of persons by whom purchases have been made. We would recommend to the writer to calculate the number of excisemen to be employed on this occasion, and also the quantity of newspapers which would be filled by the grain transactions of every county; and when he has done this, he will perceive something of the expense by which he will acquire a very poor insight into the quantity of grain in this kingdom. We would recommend also to this writer to read over his proposal to some intelligent man who has been a farmer, from whom he will learn how accurately an exciseman, by measuring stacks in a farm-yard, will be able to ascertain the quantity of grain to be derived from it. Will government, moreover, be, or ought it to be, at all this trouble, to satisfy an idle curiosity? If corn could be put in this manner under the excise, the next step would be to tax it: and surely, instead of throwing baits out to ministers for further burthens on the country, the zeal of all speculative men should be employed in proposing the means of freeing it from many of those which exist at present. Some writers seem not to be aware that government is instituted for very different purposes, than executing all the airy schemes of the fanciful and the speculative.

RELIGION.

ART. 23.—*Advice to a Minister of the Gospel, in the united Church of England and Ireland; being a Continuation of 'Advice to a Student in the University;' to which is added, A Sermon on the Pastoral Care.* By John Napleton, D. D. 8vo. 2s. 6d. sewed. Sael and Co. 1801.

The author follows his pupil, whom he is supposed to have superintended during his course of studies at the university, to the duties which devolve upon him in consequence of having been ordained a priest, continues his watchful care, and presents him with many useful precepts for the exercise of various offices in the church. He is first considered as a priest and an incumbent; and next successively

as an archdeacon, a chancellor, a bishop. Throughout the whole the writer keeps in view that there are solid duties to be performed, and that these preferments are not mere offices of temporal dignity and emolument. In the office of incumbent the care of a parish evidently requires residence, and the obligation to residence is well and strenuously enforced. The strict attention requisite in giving a title for holy orders is well inculcated, though the writer runs into a vulgar error when he asserts that 'ordination and the clerical character are indelible,' as even in the popish church, whence the error originated, this maxim is not acknowledged; and there have been instances of the highest dignity, that of cardinal, having been laid aside with the approbation of the pope, the ordination being annulled, and the priest becoming a married man and a temporal prince. In our own church, also, a priest may be stripped of his gown, and excommunicated. On the studies of the incumbent we see with pleasure that the writer enforces the necessity of making the Greek text of the Scriptures familiar to him, and of reviewing the whole volume of Scripture in the original languages. An incumbent who is ignorant of Greek and Hebrew seems to us unworthy of his office; and the least return he can offer to the state for the temporal benefits conferred on him is to make his Bible in Hebrew and Greek his daily study. Daily use will make it incredibly pleasant to him; and an established clergy ought to be a learned body. We despair, however, of seeing the excellent advice of this writer pursued till the bishops constitute the translation of a chapter in the Hebrew Bible an essential to the ordination of a deacon. In this case the dispute about points is of no consequence, as the candidate will have only his Bible open before him, with pen, ink, and paper, and is to deliver to the chaplain the translation in writing. A distinction should naturally be made between the examination of a deacon and a priest: from the former the mere translation of a chapter might be required; from the latter an explanation of critical difficulties in the language. —Another caution to episcopal chaplains we transcribe with great pleasure:—

‘I have one particular caution to offer to my successors in this office, namely, to resist all solicitation to recommend to the bishop an imperfect candidate for deacon’s orders, in the hope of finding him, by promised intervening diligence, better qualified at his examination for priest’s. Generally the same causes will continue to operate: if they do not, the candidate will be substantially benefited by being postponed to a future ordination, as he will then be ordained a deacon with satisfaction and honour: if they do, the examiner will have escaped a very painful dilemma, of being driven by one error to commit a second, or of advising to leave the candidate a deacon, excluded from secular employments, in a situation neither beneficial to himself nor useful to the church.

‘Literature, and sacred literature in particular, is requisite to a clergyman, not only as it is necessary to the edifying discharge of his pastoral duties, but as it forms and shows the turn of his mind, influences and implies his habits of life, fills up his time, makes him happy at home, detains him from pursuits improper in kind or ex-

cessive in degree, keeps his mind in a due tone for every work of his ministry—in every view, it is a vital part of his character. If parents will persist in destining a child to this profession, whether qualified or not by nature and industry, and finally offer him in vain, the disappointment is severe, but might have been foreseen: and if a young man, with the advantage of an expensive education at the university, will not, from the dawning reason of sixteen to the more enlightening age of three-and-twenty, under the assistance and warnings of his tutors and governors, look forward, and qualify himself, the disappointment is alike severe; but he is less to be pitied than his partial, and frequently ill-advised, parents: and I trust that I do not exceed the bounds of candour and humanity, if, for the discouragement of dissipation and idleness, I wish you hereafter to say to such a one, in the language (nearly) of the Roman consul—"Adolescentes corrupti desidia ita aetatem agunt, quasi honores nostros contemnant: ita hos petunt, quasi honeste vixerint. Næ illi falsi sunt, qui diversissimas res pariter expectant, ignaviæ voluptatem, et præmia virtutis *." p. 84.

To the young incumbent this work will be an acceptable present; and if he peruse it in every gradation of his ecclesiastical functions with due care, he will be well qualified to rise, and to be an ornament in the church.

ART. 24.—*A Sermon on the Sin of Adultery, preached at Weymouth, on Sunday August 30th, 1801. By the Rev. M. H. Luscombe, A. B. Curate of Windsor. 8vo. 1s. Rivingtons. 1801.*

The pulpit is not the place to issue the proclamation, that 'it is now time to crush with the high hand of authority the violaters of the marriage vow,' nor to deliver a panegyric on living characters; which, however true, may render the preacher liable to a suspicion of flattery. The Gospel contains motives, and the holy Scriptures at large, instances, sufficient for the ablest preacher, without interfering with the legislature, or having recourse to modern biography.

ART. 25.—*Reflexions, occasioned by the Distresses of the Times. A Sermon, preached in the Parish Church of Leeds, being one of the Lent Lectures there for 1801. By the Rev. James Milner, A. M. 8vo. 6d. Rivingtons. 1801.*

From the denunciation of the prophet against wicked, and the promise of returning mercy to repentant, nations, the preacher takes occasion to inquire, whether the circumstances of the times lead us to conclude that we are in the former or the latter state? The neglect of the Sunday, the unconcern of parents for the religious education of their children, the irreligious situation of young people, particularly those engaged in manufactures, the number of prostitutes and robbers, are strong arguments against us; and we are hence exhorted to turn with the more earnestness to the paths of religion.

ART. 26.—*A Sermon preached at Durham, July 21, 1801, at the Visitation of the Honourable and Right Reverend Father in God, Shute, Lord Bishop of Durham. By Robert Gray, B. D. &c. 4to. 2s. Rivingtons. 1801.*

The advantages attendant on the mode by which the truths of the

* Sallust, Bell, Jugurth.

Gospel have been communicated, the arrangements, evidently under the divine wisdom, by which the languages and governments of nations have been made subservient to its interest, constitute the theme of this discourse, which received, and we need add nothing more, the approbation of the bishop of Durham.

ART. 27.—*Self-Sufficiency incompatible with Christianity. A Sermon, delivered at the triennial Visitation of the Right Reverend Spencer Lord Bishop of Peterborough, in the Parish Church of Daventry, June 12, 1801. By T. I. Twisleton, A. M. &c. 8vo. 2s. Rivingtons. 1801.*

This sermon is said to have been published by request — not, we are persuaded, by the request of the excellent prelate at whose visitation it was delivered; for to the exquisite nonsense contained in the following sentence he would not possibly add his Imprimatur. The disputer of this world ‘sees not the reason why God should die that man should live.’ We should be glad to know what reason this preacher can give for so strange an assumption. Is he now to be informed what heresies such an interpretation of the death of the cross has occasioned; and that some polemics undertook to assert that it was not even our Saviour who suffered death? But the idea that God himself died is too shocking to be entertained for one moment. Had the preacher declared that the second person in the Trinity died, he would have still erred, though not so grossly, from the catholic faith; for the divine nature in Christ could not be subject to death. It was his human nature only which could be affected by a human punishment.

ART. 28.—*A Sermon upon the Peace, preached at Prittlewell in Essex, on the 18th of October, 1801. By the Rev. Sir Herbert Croft, Bart. Vicar of Prittlewell. 8vo. 6d. Rivingtons. 1801.*

Sir H. Croft dedicates his sermon to the bishop of London, in which he tells his lordship that he lives in his parish. We hope his parishioners attended to the discourse, which contains many good pieces of advice, but scarcely deserved to be committed to the press, and much less to be preceded by such a dedication.

ART. 29.—*A Sermon, preached at Prittlewell in Essex, on the 20th of September, 1801, upon the Prayer of Thanksgiving to Almighty God for the late abundant Crop and favourable Harvest, first directed to be used September 13, 1801. By the Rev. Sir Herbert Croft, Bart. Vicar of Prittlewell. 8vo. 6d. Rivingtons. 1801.*

This sermon is dedicated to the prime minister—a long avenue to a thatched cottage. If the author continue to burden the press in this manner with his parochial labours, we may expect, in a series of dedications, a tedious account of the life, parentage, and education, of ‘an old baronet.’

ART. 30.—*The Importance of Religion to the Military Life: illustrated in a Sermon preached on Sunday September 6th, 1801, at the Garrison-Service, in the Church of St. Peter's Port, Island of Guernsey. By Thomas Brock, A. M. &c. 4to. 1s. 6d. Rivingtons. 1801.*

† The following discourse was not written with a view to publica-

tion; but, influenced by his friends, the author is induced to submit it to the judgement of the public, with the diffidence of a young man who has not completed his twenty-fifth year. It was heard with considerable approbation; but the slow and dispassionate perusal of the closet will not always confirm the praise bestowed on the rapid and warm delivery from the pulpit.' P. 4.

ART. 31.—*Essay on Religion; being an Attempt to point out the unrivalled Beauty and Excellence of the Christian Doctrine, and the Necessity of paying it an early Attention. Addressed to young Persons. By John Fullagar. 12mo. 6d. Rivingtons. 1801.*

This pamphlet is written with the best intentions. That it comes from a layman will not excite a prejudice against it, in a country which is daily perusing the works of Hales, Addison, West, Lyttleton, Hartley, &c. upon similar subjects; and an apology for the recommendation of a layman is perfectly superfluous. The author seems fearful, however, that this dreadful stigma of being a layman cannot be wiped off; and tells us, that though 'tied to business, he always had an eye to the ministry.' Without such an inclination the sentiments conveyed in this work would be equally beneficial; and we recommend them to the serious and well disposed, as a proper present for young men either designed for, or actually engaged in, business, that they may hence learn in their worldly pursuits to set a value on higher enjoyments, and prepare themselves for that state in which their perishable gains will be little esteemed.

MEDICINE.

ART. 32.—*The Physician's Portable Library, or Compendium of the Modern Practice of Physic. In which the Causes, Symptoms, and Treatment of all the Diseases incident to the Human Body are clearly and fully delivered; together with the Virtues, Doses, and proper Exhibition of all the Medicinal Simples and Compositions directed in the last London and Edinburgh Pharmacopæias. To which are added, Tables of the new Names adopted by each College, and of their Reference to those formerly in Use. By Brabazon Smith, M.D. 8vo. 5s. Boards. Mathews.*

A physician's portable library should contain what he may want to refer to, out of the common course of practice or study. This is, in reality, the library of an apothecary's apprentice; though, after the first year, even *he* would disclaim it. Indeed portable libraries, medical pocket-books, and vade-mecums, are idle attempts; for so extensive and intricate is the science, that neither in respect to bulk or precision can real assistance be conveyed in a portable form. Let us take a page at random, and ask where is the physician who wants this information?

- *Mistura Camphorata* (L.). Diaphoretic, antispasmodic, diuretic; half an ounce to an ounce and half, frequently.
- *Mistura Cretacea* (L.). Absorbent; useful in diarrhœa; one ounce to three, frequently.
- *Mistura Moschata* (L.). Antispasmodic, diaphoretic; one ounce to three, frequently.

- * *Mortification.* See *Sphacelus*.
- * *Morus*, fructus (L.). Cooling; ad libitum. See *Syrupus*.
- * *Moschus* (L. E.). Antispasmodic, diaphoretic; five grains to fifteen.
- * *Mucilago Amyli* (L. E.). Used principally in glysters, as a corrector of acrimony; joined occasionally with opium in diarrhœa, tenesmus, &c.
- * *Mucilago Arabici Gummi* (L. E.). Diuretic, demulcent; one dram to four.
- * *Mucilago Seminis Cydonii Mali* (L.). Demulcent; a dram or two.
- * *Mucilago Tragacanthæ* (L. E.). As the foregoing.
- * *Mumps.* See *Cynanche Parotidea*.
- * *Myristica*, fructus nucleus (L. E.). Stimulant, aromatic, astringent; five grains to fifteen. P. 152.

ART. 33.—*Observations on the Nature, Causes, Prevention, and Cure of Gout and Rheumatism: to which are annexed Phenomena Physiologia, issuing in the Cure of these Diseases.* By William Peter Whyte. 8vo. 2s. 6d. Rivingtons.

We have much ‘about it, goddess, and about it,’ but could scarcely find a single idea that has not been bandied through innumerable volumes on these subjects, and in as many different forms. We perceive also much learning, scattered with apparent liberality, though not always correctly applied. We were at every page ready to exclaim, *Quorsum hæc tam putida tendunt?*—when, at the end, we found an advertisement for a chemico-pneumatic apparatus, and for inoculation on an improved plan. We wish Mr. Whyte success; but, had we begun at the end, we should have escaped at least the ‘honest anguish,’ though, from the brevity, we were spared the ‘aching head.’

ART. 34.—*Practical Surgery; containing the Description, Causes, and Treatment of each Complaint, together with the most approved Methods of Operating.* By Robert White, M. D. late Practitioner in Surgery. 8vo. 6s. 6d. Boards. Cadell and Davies.

The second edition of this work, which is indeed more correct and somewhat more extensive, has for a time escaped us. The first appeared in 1786, and was reviewed in our 65th volume. Some little circumstances noticed in that article are either altered, or the author’s opinion is more particularly explained. In the chief subject of our remark, however, the error is continued. Dr. White still prefers Mr. Bromfield’s (called repeatedly, in this volume, Blomfield’s) plan; and though more explicit with respect to the necessity of evacuations, does not press them to the extent which we think the exigency of the case often requires. The additions to this volume are on strains and contusions, inflammation and abscess of the liver, psoas abscess, necrosis, M. Pellier’s mode of treating the cataract and fistula lacrymalis, hernia cystica, nævi materni, and spina bifida; but on none of these subjects do we find any very interesting or peculiarly useful remarks, and we shall not detain the reader with minute observations.

ART. 35.—*Practical Observations on the Cure of Wounds and Ulcers on the Legs without Rest, illustrated with Cases. By Thomas Whately, Member of the Corporation of Surgeons of London. 8vo. 7s. 6d. Boards. Cadell and Davies.*

Mr. Whately's great object is to recommend the application of bandages; and, by their assistance, he thinks ulcered legs may be cured without rest, or the necessity of a horizontal posture. The pressure, however, must be steady, moderate, and uniform—of course the bandages must be applied by the surgeon himself; and very minute directions are given for this part of the management.

As the principle is not new, so we can perceive little novelty in the minuter directions. These are numerous; but the greater part, though useful, is trite and hackneyed. On the whole, we perceive little utility in this treatise; and cannot find a class, even of the earliest students, to whom it is likely to be interesting or instructive. Our author's opinion, that old ulcers may very often be safely healed, is very dangerous. Issues are not, in many instances, a sufficient substitute; and the worst consequences often threaten, which are only to be averted by again opening the ulcer.

EDUCATION.

ART. 36.—*A short and easy Introduction to the English and Italian Grammar, &c. By G. Ravizzotti. 8vo.*

M. Ravizzotti, in consequence of some suggestions from others on the prolixity and great price of his Italian grammar, and a conviction in his own mind that it was rather too voluminous for younger scholars, has prepared and sent into the world this introduction. As the reduction of size is chiefly effected by leaving out the poetry, &c. at the end of the former work, without any material alteration in the part of accidence, we repeat of this what we said of that at its publication, that it may be used by the Italian student with much advantage. The rules are given in English, translated into Italian, in order to familiarise that language to the pupil in his progress; but we wish the author had paid more attention to the English, as it is not only inelegant, but frequently ungrammatical.

ART. 37.—*Les Saisons, pour l'Enfance, &c. The Seasons, for the Use of Childhood and early Youth; or, Amusing Dialogues, moral and instructing, between a Mother and her Children. By the Countess de Fouchécour. 12mo. Dulau. 1801.*

This is the production of a mother anxious for the instruction of her children. It is a fortunate circumstance for her children to have so intelligent a parent; but the Seasons will not be of equal use to children in general. Every mother has not reflected so much as the countess de Fouchécour; and, without much concomitant explanation, the book can do no good: its matter is much above the comprehension of childhood and early youth.

ART. 38.—*The Juvenile Plutarch; containing Accounts of the Lives of Children, and of the Infancy of illustrious Men who have been remarkable for their early Progress in Knowledge.* 12mo. 2s. 6d. Phillips. 1801.

ART. 39.—*Visits to the Ménagerie and the Botanical Garden at Paris: containing a View of Natural History, for the Instruction of young Persons. From the French of L. F. Jaufret.* 2 Vols. 12mo. 4s. Phillips. 1801.

ART. 40.—*The Little Hermitage, with other Tales.* 12mo. 2s. Phillips. 1801.

ART. 41.—*Poetry for Children. Consisting of short Pieces, to be committed to Memory. Selected by Lucy Aikin.* 12mo. 2s. 6d. Phillips. 1801.

Five volumes very well adapted to the capacities of children. The Juvenile Plutarch contains the history of thirteen remarkable young personages. In the Visits to the Ménagerie and the Botanical Garden are some very pleasing views of animated nature. The Little Hermitage comprises three botanical stories, elucidates many technical terms, and develops many branches of the science of gardening; and the volume of poetry is very happily selected. Dispersed occasionally through these pages we meet with a number of valuable remarks, which will have a powerful effect on the moral sentiments of the young student.

‘Of what importance is birth? What is the effect of riches? They often corrupt the morals. He who is worthy, he who is honest and wise, has no need of ancestors.’ *Juv. Plut.* p. 38.

A more important doctrine, to such children as are intended to excel in wisdom and virtue, cannot be inculcated.

POETRY.

ART. 42.—*Tales of Wonder; written and collected by M. G. Lewis, Esq. The Second Edition.* 8vo. 7s. Boards. Bell. 1801.

It is impossible for any class of metaphysicians to define the precise causes of pleasure which we often see existing in the whimsical minds of many—so fastidious is man when he has once departed from the simplicity of nature, and so fanciful are the joys which he creates to himself. Amongst the many preposterous modes of delight, however, in which the mind seeks for gratification, no person we should think, among the *unenchantèd* and *unenchanting* part of the world, would express a desire of becoming a raw-head-and-bloody-bones—a bugbear to children, and a terror to their nurses—an alarmist and frightener of infants and idiots—and, in return, the pity at least, if not the scorn, of the wise and intelligent. Yet, strange as it may appear to circles and societies unenamoured of goblins and magic, this wild hope of becoming terrible is the *summæ deliciæ* of several of our fellow-citizens. Instead of advancing in the glorious procession of truth and science, whose beams are daily gaining strength in our island, they turn with avidity to the errors of nations left far behind us in the gloom and darkness of barbarism, and are actually,

in the nineteenth century, translating works from the northern languages, which, in the sixteenth, our better-informed ancestors would have been ashamed to have seen written in English. Whether these horror-hunters will incorporate themselves into a society for the sublime rapture of terrifying one another, or to consult in what manner they may still more effectually terrify their readers, we cannot say: if they should, we have no hesitation in affirming that the author of *Tales of Wonder* will be complimented *nem. con.* with the president's chair.

Tartareum ILLE manu custodem in vincla petivit,
Ipsius a solio regis traxitque trementem. VIRGIL.

To quote from the volume before us is a task which we cannot impose upon ourselves. When Mr. Lewis sent his *Monk* into the world, we extracted from it a beautiful elegy * without a goblin; in the present performance we are denied the power; there is nothing but fiends and ghosts—all is hideous—all is disgusting. We will not therefore transcribe one couplet; but a *note* is at the service of our readers: and if the superstition, the filth and obscenity, contained in it, do not curdle their blood, they will fare better than we have done. It will show to what a depth the human mind may be voluntarily degraded.

* I once read in some Grecian author, whose name I have forgotten, the story which suggested to me the outline of the foregoing ballad. It was as follows:—A young man arriving at the house of a friend to whose daughter he was betrothed, was informed that some weeks had passed since death had deprived him of his intended bride. Never having seen her, he soon reconciled himself to her loss, especially as, during his stay at his friend's house, a young lady was kind enough to visit him every night in his chamber, whence she retired at day-break, always carrying with her some valuable present from her lover. This intercourse continued till accident showed the young man the picture of his deceased bride, and he recognised with horror the features of his nocturnal visitor. The young lady's tomb being opened, he found in it the various presents which his liberality had bestowed on his unknown *inamorata*. P. 110.

ART. 43.—*Tales of Terror; with an introductory Dialogue.* 8vo. 7s. 6d. Boards. Bell. 1801.

We hardly know what opinion to form of the author of these poems. Some of them are composed with so serious an air, that we almost suspect them to be the progeny of the same muse who sang, or rather *screamed*, the *Tales of Wonder*; whilst others are certainly written *en badinant*. Be the poet who he may, his church-yard tale is a most admirable burlesque of Mr. Lewis's *Cloud King*. If we had room we would insert it at length; but to quarter it is to spoil it. We will however give our readers one of the shortest in the volume, and that is rather too long for our limits: it is a parody on Mallet's *William and Margaret*.

* See our 19th Vol. New Arr. p. 198.

‘ The SCULLION-SPRITE ; or, The GARRET-GOBLIN.

‘ A ST. GILES’S TALE.

“ Ah! who can see, and seeing not admire,
Whene’er she sets the pot upon the fire!
Her hands outshine the fire, and redder things;
Her eyes are blacker than the pot she brings.”

SHENSTONE.

‘ ’Twas at the hour when sober cits
Their eyes in slumber close;
In bounced Bett Scullion’s greasy ghost,
And pinch’d Tom Ostler’s toes!

‘ Her flesh was like a roasting pig’s,
So deadly to the view;
And coal-black was her smutty hand
That held her apron blue.

‘ So shall the reddest chops appear,
When life’s last coal expires;
Such is the garb that cooks must wear,
When death has quench’d their fires.

‘ Her face was like a raw beef-steak,
Just ready to be fried;
Carrots had budded on her cheek,
And beet-root’s crimson pride.

‘ But love had, like the fly-blow’s power,
Despoil’d her buxom hue;
The fading carrot left her cheek,
She died at twenty-two!

“ Awake!” she cried, “ Bet Scullion bawls!
Come from her garret high;
Now hear the maid, for whom you scorn’d
A wedding-ring to buy.

“ This is the hour when scullion ghosts
Their dish-clouts black resume,
And goblin cooks ascend the loft
To haunt the faithless groom!

“ Bethink thee of thy tester broke,
Thy disregarded oath,
And give me back my mutton pies,
And give me back my broth.

“ How could you swear my sops were nice,
And yet those sops forsake?
How could you steal my earthen dish,
And dare that dish to break?

" How could you promise lace to me,
And give it all to Nan?
How could you swear my goods were safe,
Yet lose my dripping pan?

" How could you say my pouting lip,
With purl and Hollands vies?
And why did I, sad silly fool,
Believe your cursed lies?

" Those sops, alas! no more are nice!
Those lips no longer pout!
And dark and cold's the kitchen grate!
And every spark is out!

" The hungry worm my master is,
His cook I now remain;
Cold lasts our night, till that last morn
Shall raise my crust again!

" The kitchen clock has warn'd me hence,
I've other fish to fry;
Low in her grave, thou sneaking cur,
Behold Bett Bouncer lie!"—

' The morning smiled, the stable boys
Their greasy night-caps doff'd;
Tom Ostler scratch'd his aching head,
And swearing left the loft.

' He hied him to the kitchen-grate,
But, ah! no Bett was there!
He stretch'd him on the hearth, where erst
Poor Betty plied her care!

' And thrice he sobb'd Bett Bouncer's name,
And blew his nose quite sore;
Then laid his cheek on the cold hob,
And horse rubb'd never more!' P. 111.

ART. 44.—*Tales of the Devil, from the original Gibberish of Professor Lumpwitz, S. U. S. and C. A. C. in the University of Snoringberg.*
4to. 4s. 6d. sewed. Egerton. 1801.

Of the sentiments of this author we can judge more decidedly than of the foregoing—but let him speak for himself.

' Should the rage for phantoms (and all that is diabolically, and agreeably frightful) have entirely subsided in this country, I know not how I shall be remunerated for the heavy expense I have been at, in purchasing the original of these Tales from the rider of a Bohemian cheesemonger. If this, however, does not prove the case, (as I trust it will not) I shall be *horridly* disappointed if the TALES OF THE DEVIL do not prove *terribly* entertaining to my readers.

‘ PRELUDIO.

“ Now stay thee, sir Pilgrim, and hear my tale,
I crave by thy holy shells!

Sad to hear, I know, is a tale of woe,
And sad too to him that tells.”

“ Now sad, very like, may a tale of woe
Be to him that or hears or tells,
No pilgrim am I, but a Fishmong-er,
And these only *oyster* shells.”

“ No matter—if but my tale of woe
To hear out thou art willing;
And can’st open keep thine ears and thine eyes,
Do but stop—I’ll give thee a shilling.”

“ Kind sir, not an oyster I’ve sold to-day,
And so sore by want I’m accurst,
Your longest tale for a shilling I’d hear,
And for two I’d hear your worst.”

“ Good luck to thee, brave Fishmong-er,
In sale of thine oysters and ling:
None ever would hear a tale of mine out,
But I gave him five shil-ling:

“ Now down on thy breech, brave Fishmong-er;
Perhaps thou’st had a long walk?”
The Fishmonger did as he was bid,
And the stranger began to talk!’ p. 3.

The ridicule in this prelude is admirable, and the burlesque tales which follow are excellently imagined: if the pandæmonium of terror-mongers can bear, without wincing, a few such floggings as this volume contains, we shall give them up as incorrigible.

DRAMA.

ART. 45.—*Mutius Scævola; or, the Roman Patriot. An Historical Drama. By W. H. Ireland. 8vo. 2s. 6d. Badcock. 1801.*

The expulsion of the Tarquins from Rome by Lucius Junius Brutus, for the violation of Lucretia by Sextus, is a story well known to all our readers. On an event immediately following that transaction the author has founded the drama before us.

Tarquin applied for assistance to Porsenna, king of Clusium, to reinstate him in the possession of his crown. We must here notice a small mistake of Mr. Ireland, who calls Porsenna by the general name of king of Etruria, instead of defining him to be king of the Clusini, one of the twelve nations of Etruria. In the second consulate of Poplicola, Rome was invested by Porsenna, and so furious an attack made, that the Etrurians had nearly entered the city, the two consuls being wounded and carried out of the battle.

In the third consulate of Poplicola, Titus Lucretius, the brother of Lucretia, being his colleague, the Romans were defeated and

five thousand men slain ; at this period Mutius Scævola formed the bold resolution of relieving Rome, by entering the camp of the Clusini and killing Porsenna : in the execution of this design, however, he failed ; for, instead of the king, he stabbed his secretary. The magnanimity exercised both by Porsenna and Scævola, on the discovery, led to happy consequences ; for they were struck with admiration of each other's virtue, and the two nations concluded a peace.

We do not think Mr. Ireland's performance entitled to much commendation. An old story thrown into blank verse will not be very entertaining, unless the sentiments be strong, the diction spirited, and the incidents bold and unexpected. This is not the case in the present drama—the author is always languid, frequently obscure. From a number of instances of the latter defect, we will select one, Clœlia asserts,

‘ Mutius, I seal my faith upon my heart.’

The best excuse we can make for these ‘ *nugæ canoræ*,’ is, that Mr. Ireland did not take time to consider what he was writing. We certainly do not understand them.

ART. 46.—*Elisha ; or, the Woman of Shunem. A new sacred Oratorio. Written by Thomas Hull, of the Theatre-Royal Covent-Garden. Set to Music by Dr. Arnold. 8vo. 1s. Cawthorn. 1801.*

It will not do to bring works of this nature to the test of criticism. They are generally a mixture of a small portion of Scripture, with a great deal of rhodomontade of the author's own ; but, as they are only vehicles for music, we must even so let them pass.

NOVELS.

ART. 47.—*The Welshman, a Romance. By William Earle, jun, 4 Vols. 12mo. 16s. sewed. Earle and Hemet. 1801.*

This romance is a most perfect jumble of absurdities, a hodge-podge of unmixable ingredients. We have a convent of nuns presented to us the day after we had parted from a *Druid*, and such a *Druid* too—one who was acquainted with the *Catholic* doctrine of purgatory. It is a pity that William Earle, jun. had not perused the History of England used by schoolmistresses and governesses, before he ventured to write on the subject himself. He would there have found that Suetonius Paulinus extirpated the Druids, by roasting them in their own fires, more than a thousand years before the birth of either Edward I. or prince Llewellyn. We cannot offer a better excuse for him than the apology which he puts into the mouth of one of his characters.

‘ I wish I could entertain you better in unfolding my ideas ;—I am but an uninformed youth, without the power of rhetoric ; and crowding my thoughts, rapid as they cross me, without studying what I am going to say.’ Vol. ii. p. 121.

It is not however in our power to offer so good an apology for some other parts of the work. The narration of Madoc's behaviour to Gunifred on the couch is certainly too libidinous: and the same epithet will almost equally apply itself to the different descriptions of Emma and Athena. We really wonder that the relatives, to whom the novel is dedicated, had not forbidden the young man from making such ideas public—they, assuredly, are not becoming in a stripling who has 'scarcely seen his twentieth year,' any more than are the loose thoughts on marriage scattered through the volumes. When we give also the following confusion of *tenses*, &c. as a sample of the language, the reader will be satisfied that Mr. Earle's *fame* would not have suffered if the romance of the Welshman had never been printed.

'A victory over the English was not to be gained but with the loss of many lives; many widows that went wives to bed would rise with the next morning's sun, and many that had parents shall be orphaned; the flaming sword of war shall cut short the days of the brave, and the blood of Britons shall clot their parent earth.' Vol. i. p. 225.

ART. 48.—*Mysterious Friendship; a Tale.* 2 Vols. 12mo. 8s. sewed. Earle and Hemet.

The virtuous and innocent actions of two rural families in Devonshire, whose respective masters are with their regiment in America, are the subject matter of this novel. It contains no one incident that has not been many times represented in other works of this nature; yet it may be perused with pleasure by persons fond of novel-reading; for, generally speaking, there is nothing in it to find fault with, unless it be the folly of the catastrophe. William Bennet must, forsooth, turn out in the end to be a lord, by the *backneyed* method of being changed at nurse; without the probability of becoming better by the practice of one additional virtue, or in any other wise, as far as we see, being an iota more respectable.

MISCELLANEOUS LIST.

ART. 49.—*Remarks on the Character of Richard the Third; as played by Cooke and Kemble.* 8vo. 1s. 6d. Parsons. 1801.

'The two winter theatres being announced to open with the tragedy of Richard the Third, naturally gave rise to an idea of competition. The writer of these pages *being* entirely unacquainted with any performer off the stage, must certainly be considered an impartial judge.' p. 3.

There are two positions laid down, which at least appear to us to be doubtful. Why must competition be the necessary consequence of two theatres playing the same piece? Or why must a man, because he is impartial, be a judge of what he pretends to write upon? In reply to the first, we should hope that two bodies of men of liberal sentiment would not envy one another when both are so bountifully protected, would not 'let their eye be evil because the public are good:' and to the second we must say, after reading this pamphlet

through, that we question *much* the author's judgement, and *more* his impartiality.

ART. 50.—*Kemble and Cooke: or, a Critical Review of a Pamphlet published under the Title of 'Remarks on the Character of Richard the Third, as played by Cooke and Kemble.' With other Critical Remarks on the Performances of these two Gentlemen.* 8vo. 1s. 6d. Westley. 1801.

This pamphlet, in answer to the former article, is written with so much warmth and spirit, that we can hardly question its being the production of one of Mr. Kemble's intimate friends. The author must forgive us for distrusting him when he says he does not know that gentleman. So much earnestness would hardly be employed, we think, for a stranger. If it really be so, Mr. Kemble is much obliged to him. In the first part of his review the writer deserves considerable reprehension: his eagerness to vindicate his friend makes him forget that manners make the man, and he descends almost to scurrility; but, as he goes on, this abuse ceases, and his language becomes more moderate. At the conclusion are made a great many pertinent observations in reply to the author of 'Remarks,' which evince a great share of critical ability, and which we hope have convinced his adversary of the impropriety of his publication.

ART. 51.—*An historical and practical Essay on the Culture and Commerce of Tobacco.* By William Tatham. 8vo. 6s. Boards. Vernor and Hood. 1801.

Our author, who has long resided in Virginia, gives a particular account of the cultivation of the tobacco-plant, and its management, in a commercial view; and traces the various alterations in the demand which fashion or political interests have occasioned. It is by no means evident that this plant is indigenous in the new world; and, in every vestige which history has left, it appears to be cultivated in every part of America. If any portion of the new continent can claim it as its own, the Windward Islands or South America will be found to merit the distinction. To the history we have no important additions; culture, management, package, exportation, &c. of tobacco, are detailed with minuteness, and apparently with truth. The cultivation and the exportation are gradually declining. Those who are interested in the subject will find much useful information in this volume, detailed with accuracy and perspicuity.

ART. 52.—*A Letter, humbly addressed to the most Rev. and Right Rev. the Archbishops and Bishops of the Church of England.* 8vo. Cobbett and Morgan. 1801.

This letter is an offspring of the Porcupine press. It points out to the bishops a truth too well known, that 'some of the clergy are become most notorious schismatics;' for when a minister of the church officiates in any place of public worship, independent on episcopal jurisdiction, he officiates in schism. This is justly called a *malum in se*; and the bishops are requested to suspend the delinquents. To this we can have no objection; but when the writer would pre-

clude the use of the church liturgy by any one who is not of the church, we cannot see any possible good purpose such intolerance would produce. By using the church liturgy, the sectaries not only give a testimony to its excellence, but prepare their hearers for a better union with the establishment. The abuse of the act of toleration is ridiculous: let the church be maintained if the legislature please; but let not those who differ from it, and follow their own ways of worship, be injured. If Gospel preaching by illiterate persons be become a grievance, it may easily be removed by the more earnest preaching of the bishops and their clergy. Let zeal be opposed by zeal; and the state will receive no injury if it prevent only religious polemics from acts of public outrage against each other. We applaud highly the attempt to afford the poor better accommodation in the body of the church; but the evident drift of the letter, to tighten the strings of the church instrument, and to infringe on the act of toleration, will, we trust, meet with no encouragement.

ART. 53.—*The Life of ***** Esq. with the Circumstance of his Conversion, under the preaching of the Gospel at Providence Chapel, in London. Being a Testimonial of unmerited free Grace, and the Sovereignty of God in the Choice of his elect People. Written by himself. 8vo. 1s. Priestly. 1801.*

***** esq. the son of an old-clothesman in Monmouth-street, was apprenticed to a chimney-sweeper, which occupation he left for that of a pickpocket. The methodist-meetings afforded him practice; but, in the pursuit of his profession, he was arrested by the energies of the preacher, and instantaneously converted. It was difficult at first to reconcile his practice to his new faith; but a due consideration that he was now one of the Lord's elect got the better of his carnal and natural scruples, and he continued the devotee and the pickpocket till he had amassed a sufficient sum to take the business and house of a pawnbroker. His faith he here retained; the dangerous employment of a pickpocket gave way to one more lucrative, in which he assiduously exercised every knavish trick, covering them with the consoling thought, that however foully he might act he never could finally fall from grace. His business so prospered, that he soon acquired a sufficiency to purchase an estate, and to become a magistrate for the county, in which capacity, as in every other, whether of brother, father, husband, tradesman, he showed himself devoid equally of honesty, virtue, and Christian charity, but full of the appearance and cant of religion. That such a character might exist we cannot doubt; but it would be unjust to associate Calvinism with such villany. The life here presented is a caricature of the principles of that sect, and in this point of view it may be usefully presented to those Calvinistic tradesmen who are in danger of palliating their vices by their religious professions—to such as are tricking, over-reaching, morose, canting, intolerant, uncharitable. On the other hand, an equally strong caricature may be drawn of the mere moral man, with a better education, who is constant to his church, but as strongly attached to playhouses, masquerades, balls, routs, bathing-places, dinners, and the whole routine of idle amusements.

ART. 54.—*The Detector of Quackery ; or, Analyser of Medical, Philosophical, Political, Dramatic, and Literary Imposture. By John Corry. 8vo. 4s. Boards. Hurst. 1801.*

To bring empiricism of any description under the lash of ridicule is one mode of establishing the credit of legitimate science ; therefore he that laughs successfully at quackery deserves the thanks of society. We can by no means, however, allow Mr. Corry to deserve the title he has assumed to himself. A man must be profoundly read both in books and men before he can become an ‘analyser of medical, philosophical, political, dramatic, and literary’ merit ; or know what is ‘imposture’ in these branches, and what is not. The work before us is no more than a set of flippant animadversions, sometimes well and sometimes ill directed.

ART. 55.—*The Force of Contrast, or Quotations, accompanied with Remarks, submitted to the Consideration of all who have interested themselves in what has been called the Blagdon Controversy. 8vo. 6d. Cadell and Davies. 1801.*

The Blagdonian controversy is, we understand, and we are happy to hear it, at an end, by the reconciliation of the parties, and the restoration of the curate to his charge. The intent of this work is to injure the character of the curate, and to convict him guilty of various misrepresentations and false assertions. As to several of the charges here adduced, we can upon a very slight examination pronounce him innocent, and easily conceive that he may have brought forward some points without sufficient information : but we can by no means allow that a clergyman, defending himself from a very severe attack urged against him by powerful antagonists, is to be held up to the world in the light which would be most agreeable to the wishes of this nameless pamphleteer. The question is now at rest : May the parties on both sides act up to their profession, and forgive !

CORRESPONDENCE.

For want of room, we are obliged to postpone our Reply to Dr. Montucci's ‘Answer’ to the conductors of the Critical Review, respecting Chinese Literature, until next month, when it will most certainly appear.

